The Churchman.

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From the Christian Inquirer.

MIDNIGHT.

"Nature's silent sympathy! how beautiful it is!"
PARKER.

In the far depths of yon blue sea,
The calm and holy skies!
There, where my bosom pictures thee,
I lift my prayerful eyes!
And the deep stillness of this hour,
When midnight wraps the earth—
Speaks to my spirit of that Power
Which gave Creation birth!

The waning moon, with hallowing gleam,
Floats through the azure air!
Shedding its purest peaceful beam
O'er all this scene so fair!
And as I mark, with mournful eye,
Those distant worlds of light,
Some steadfast star I there descry,
May be thy dwelling bright!

The wind that stirs the autumn leaf
With spirit-thrilling tone,
Seems like the echo of that grief
Which rends my bosom lone!
And every garnered memory
Of far receding years,
By the stern hand of fate's decree
Is chronicled in tears!

How still the ocean's slumbering breast!
All Heaven is mirrored there!
Whilst gazing on its tranquil rest,
I pour my soul in prayer!
Thus may my bosom's struggling swell
Beneath the light of Heaven,
Rest from its murmurings, and dwell
Serene as summer even!

From the English Churchman.

A THIRD STATEMENT OF THE REAL DANGER OF THE CHURCH OF ENGLAND.

By the Rev. W. Gresley, Prebendary of Lichfield. Setting forth the Distinction between Romanists and Anglicans, and the Identity of "Evangelicals" and Puritans. London: Burns, (p. p. 88.)

If the leaders among the 'Evangelicals' are often afflicted with nightmare, we can readily imagine that it has, of late, generally assumed the shape of the worthy and persevering Prebendary of Lichfield. We can easily picture to ourselves the popular Perpetual Curate of Cheltenham, arrayed in his nightcap—(the handy work of some fair admirer, anxious to make even his 'Night Thoughts' pleasant)—tossing, to and fro, suffering from the effects of a powerful, but vain attempt, to digest one of Mr. Gresley's pamphlets, which he had rashly bolted before going to bed. But movement dislodges the incubus for a time only; no sooner is the victim quiet, and dropping to sleep, than the inexorable Prebendary resumes his seat on that expansive chest, and, with eyes expressive of honesty, truth, and righteous indignation, he looks down, steadily and perseveringly, upon the sleeper, to whose indignation those eyes reflect the broken vows, subterfuges, evasions, unfaithfulness, and dishonesty of the Puritan party: and it is only by *twisting* and *turning* that he can find even a temporary relief from that searching and withering gaze.

There are, we believe, some persons who are inclined to undervalue, and others who disapprove, those *exposes* of the 'Evangelicals.' Those who depreciate such labors, allege that it is 'the old story over again'—that enough has already been written on the subject—that we should be much better employed in making Catholics of Anglicans, than in attempting to make Anglicans of 'Evangelicals,' or, rather, of those who ignorantly or thoughtlessly sympathize with the Puritan party—that, in short, all such discussions have a manifest tendency to limit us to 'mere Anglicanism.' Now, though we can readily understand, and, to a considerable extent, sympathize with, such objections, we confess our conviction that, at the bar of sound practical common sense, they would be invariably over-ruled. We have no wish to regard mere Anglicanism, nor any other 'ism,' as a *finality*, if it falls short of perfect Catholicism. But we have always contended, and do still contend, that it is only by becoming faithful Anglicans that we can hope to become good Catholics: it is only by a full, hearty, and faithful performance of our duty, as attached members of the English Church, that we can hope, or deserve to be, considered as sound members of the Church Catholic, or even know what genuine Catholicism is. To aim at the highest point—to 'go on to perfection'—is an Apostolical command, and therefore an Anglican, Catholic, and Christian duty; but surely the practice of this duty is not incompatible with—rather it is imperfect without—an unceasing desire and effort to induce our brethren to shake off the trammels which prevent them from partaking of the full measure of our privileges and blessings. We must talk, write, preach, print, and practice 'Anglicanism,' until we have raised our brethren to that height—(for, surely, all will admit that it *is* a height, compared with the dark valley of mere Protestantism, which the bulk of our brethren still inhabit,)—and this appears to us the only legitimate way of reaching Catholicism, between which and Anglicanism we may find that, after all, the distance is, practically, very much less than some are inclined to imagine.

Those who deprecate the use of such weapons as those which Mr. Gresley and others (ourselves among the number) frequently employ against the 'Evangelicals,' affirm that we exaggerate the evils, and also depreciate the good, of their system. To which we reply, by expressing our conviction that, in the vast majority of cases, such objectors have not carefully investigated the principles of either Anglicanism or 'Evangelicanism.' How many, who fancy themselves 'staunch Churchmen,' and who avow their willingness, and even their determination, to 'stand by the Prayer Book,' will also 'stand by' and support those who deliberately and flatly contradict the teaching of the Prayer Book, and manifestly disobey its directions. This we believe to be the case almost universally with the bulk of the middling and upper classes—with those who wish to be considered 'friends of the Church.' Such people would not for a moment think of keeping, or of recommending, a tutor or governess who falsified history or geography, but they do not hesitate to help, encourage, and even defend those who flagrantly falsify the teaching of the Church. They will take trouble—they will investigate, decide, and promptly act—they will exercise their intelligence, their common sense, and their honesty, in the one case; but they will do nothing of this in the other. So long as a man is nothing of a Romanist, they care not how little of a Churchman he is. This we take to be the sin of the middling classes, and to which we are chiefly indebted for the comparatively slow progress of genuine Church principles and practices. "The prophets prophesy falsely," and the "people love to have it so."

Those to whom we are alluding will, we know, think us very uncharitable and most unjust; but we are asserting plain facts, of which we have had personal cognizance: so long as they can "find their places" in the Prayer Book, and can hear a sermon which does not shock their prejudices, they care not what is omitted, mutilated, or interpolated, nor what doctrines are suppressed, undermined, or contradicted, provided the preacher keeps clear of Romanism. In a word, they do not really study or value their Prayer Book, or they would be far more jealous of those who constantly mutilate and contradict it, and far more favorable towards those who are principally distinguished and attacked for their faithful and literal adherence to it.

That we are not more severe upon these "friends of the Church" than the circumstances of the case really warrant, may soon be ascertained by any of that class who may happen to read what we are writing. Let them procure these three *Statements of the Real Danger of the Church*, by Mr. Gresley; and a little pamphlet, published at the office of this journal, entitled *Benefits of Baptism;* and let them diligently study them *in connection with the Prayer Book:* if, after a candid and honest examination of the facts, they do not acknowledge that they have thought and acted ignorantly, inconsistently, and unfaithfully, with regard to the controversy between Anglicans and "Evangelicals," we will willingly publish the grounds upon which they have arrived at any other conclusion. Let them recollect that this is not a controversy which may be settled one way in their own closet, and another way when they come to act or speak in society.

They who really esteem and acknowledge the obligations of the Prayer Book, will avow, and *will act upon* their belief, whether in the society of High or Low Churchmen—in Church—in the Vestry—in the Committee-room—on the Platform—at home or abroad. Many will stand the theoretical test who will fall away the moment the practical test is appled: they will extol "our beautiful Scriptural Liturgy," acknowledge that the Clergy should fully and faithfully perform all that they solemnly promise to do, confess that the Church teaches the doctrine of Baptismal Regeneration—in a word, they will in private, "sign and seal" every page of their Prayer Book, but they have not the courage and faithfulness to "deliver it as their act and deed" to the world.

And we can scarcely wonder at such conduct in some of the laity, when those who should guide and guard their faith and practice are, in some instances, equally deficient in their duty to the Church. If anything can open the eyes, arouse the attention, and call forth the practical exertions of those who call themselves "friends of the Church," these pamphlets of Mr. Gresley's will do so. They should be not only on the tables, but in the hearts and minds of all who have power and influence in the Church. We have no hesitation in saying that the perusal of such publications as these add most fearfully to the responsibility of those who can, but do not, apply a prompt and efficient remedy for the evils of which he has so plainly and forcibly demonstrated the existence. What "lion is in the way" to prevent the deliverance of the Church from Puritan teaching and Puritan practices?

But it is time we should say something more in detail of the very sensible and well-timed pamphlet which has called forth these observations. After some preliminary remarks, Mr. Gresley presents the following view of the present aspect of affairs in the Church:

> Such is the state in which we now find ourselves. While in the breasts of many the revived spirit of the English Church still holds its ground, the progress of improvement is, for the time at least, formidably impeded, and the antagonist principle of Latitudinarianism, Puritanism, and worldliness, opposes its stubborn front; and the Church is menaced with the dominance of the old spirit of mingled irreverence and fanaticism, which once before enslaved her.
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> What, now, is to be done? Are we to fold our hands in despair? are we to suffer, without a struggle, the old sectarian leaven to spread itself over the Church? are we to await the coming on of heresy like doomed men? God forbid that we should act so unworthily of the sacred cause of truth. Nay, rather let us struggle manfully to maintain our position, which is still far in advance of that which the Church occupied before the recent movement.
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> Our best hope of success is to persevere in laying the case in all its bearings before the tribunal of the Church at large. Humanely speaking, the influence upon which depends both the immediate and future destiny of the Church, is the course which shall be taken by our Bishops and leading men, who by their weight and authority are able to direct the current of events. If, from imperfect information, or from undue deference to public prejudice, or from fear or favor, influential men should give their weight on the Puritan side, and allow false principles gradually to obtain a prepondering power, the Church of England is lost, her character compromised, and ere long her spirit will have departed from her. All depends on the discretion and firmness of those in influence and authority. If such men vacillate and truckle, great will be the loss; if they are resolute to maintain the Church in her integrity and genuineness, we may yet be safe. Our best chance of safety, so far as human means are concerned, appears to me to be in the persevering use of the press;—the bringing forward fact after fact, and argument after argument, to show the utterly unsound character of the so-called Evangelical system—its identity with the Puritanism which once destroyed the Church—the absolute necessity that its systematic and organized proceedings should be speedily checked, unless we wish to see the Church of England undergo the same fate as when before it fell under Puritan domination. We must reason calmly, quietly meet injurious imputations, bring forward undoubted but forgotten facts. So we may hope gradually to open the eyes of those who yet have the power to save the Church, to a sense of the course of conduct demanded of them in the present critical juncture.
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> One thing persons of all parties admit, namely, that the Church of England is, by reason of her intestine divisions, in a perilous and unsatisfactory state. There may be, and no doubt are, dangers from various quarters. What is so important at the present time is, to judge calmly and dispassionately on what side and from what quarter the danger is most imminent: for it is very possible that prejudice or treachery may direct the attention of the Church's defenders to one side, when the real danger is on the very opposite. That which strikes the eye of the common observer is the unusual phenomenon of the secession of not a few persons from the communion of our own Church to that of the schismatical sect of Rome. It is a phenomenon which has not occurred lately in our Church, at least not to the same extent. People have been falling off wholesale to dissent, and little was thought of it; but secessions to Rome are something extraordinary. Two or three go, then there is an interval, and we hope the secession is at an end; then, again, rumour is rife, and we hear of the departure of two or three more, and reports are spread that others will follow. The excitement is magnified, and kept up by false reports as well as true. One while we are astonished by a confident assertion that as many as thirty clergymen of the Church of England are traitors in the camp—that they have secretly conformed to Romanism, but have a dispensation from the Pope to retain their position and emoluments for the present. All good Churchmen are, for a few days, filled with alarm not unmixed with shame and suspicion. They look on each other with distrust, not knowing in what quarter treachery may be found. Then it is discovered that the whole story is entirely without foundation. But still it has served its purpose. It is enough, as Napoleon used to say, that a lie be believed for four-and-twenty hours. It has occupied the public mind and done its work. Soon another report is spread, that one of the most able and respected members of the English Church, whose sacred poems are in every hand, whose character every one reveres, is faithless or wavering. This serves only to call forth an earnest denial. Still secessions go on from time to time. Between one and two hundred clergy and educated persons have gone. Mr. Close computes them at one hundred and thirty or forty; and rumor says that there are still persons here and there in an unsettled state. So that the dropping off of members of the Church of England to Rome cannot, perhaps, be considered even yet absolutely at an end.
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> Such, I suppose, will be admitted to be a just description of the Romanizing movement. There neither has been, nor is likely to be, any numerous secession; men have gone off by twos and by threes, and possibly may yet do so. We cannot tell precisely when the movement will cease. They go, and the Church is rid of them; and we hear little more of them, except occasionally of their doings in distant lands, or of the little satisfaction which they find in the Church of their adoption.
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> Look now to the opposite, the Evangelical or Puritan extreme. We see a large body of men, identical, as I have shown in former pamphlets, and propose to show more fully in this—identical with the Puritans, who have infested the Church from the time of the Reformation, and have once destroyed it—leaguing with Dissenters; claiming to hold all dissenting doctrines, and yet to continue members and ministers of the Church of England; flatly denying the doctrine on which some of the most important ordinances of the Church, indeed our whole Church-system is based; asserting their right to interpret the language of our formularies in a non-natural sense; exhibiting a strange mixture of assumed boldness and evidently uncomfortable consciousness of the untenableness of their position; manifestly determined, as soon as they are strong enough, to remodel the Church and her formularies, and no longer submit to the disgrace of continually using language which in their hearts they disavow.
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> I have seen no less than three printed Prayer Books, which it is proposed should be substituted for our own. Some, who are more prudent, declare that they desire no alteration to be made "just now." Others propose the middle course of "bracketting" the Prayer Book; so that those who object to the doctrine of certain portions may not be obliged to use them.
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> Such are the devices by which this party hope to reduce the Church to their own standard; continuing for the present to officiate as ministers in formularies which many of them openly condemn, in the expectation that ere long they may have things much at their own disposal. And these persons have in various ways obtained great power and influence. They have bought with money many important offices, where they place popular preachers, bold and confident men, active and diligent, and let us trust conscientious, (for there is no reason to believe them otherwise,) who shall embue the people with their mistaken views. They have also formed various societies for the employment of missionaries, curates, scripture-readers, and schoolmasters; the appointment of whom, as well as their continuance in office, is most conscientiously reserved in their own hands, so as to ensure the preaching of the doctrines of Puritanism, in a vast number of places. They have also at their command newspapers, magazines, and reviews, and other organs, in which their own doctrines are promulgated, their opponents vilified and calumniated, as occasion arises, and attempts are made to intimidate the Bishops, whensoever any one sets his face against their proceedings; and there can be no doubt that they have, by these means, exercised considerable influence over those who dislike notoriety, and love peace or a quiet life more than truth.
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> The question is, then, and I put it to the great mass of Churchmen who belong to neither extreme, on which side is the real danger of the Church of England? In the dropping off by twos and by threes of these hundred and thirty or forty persons to the Romish schism in England, or in the establishment and continuance, and daily advance *within the Church*, of this other extreme party, organized, active, and popular—popular, simply because their real objects are not known, and because no steps are taken by those in authority to check their proceedings, and open the eyes of the public to their true character.
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> I fully admit the great evil that *has been* caused by the Romanizers to the Church. But it was not their own secession. The secession of a hundred and forty persons out of the many millions of members of the Church of England, is comparatively insignificant. The real evil effected by the Romanizers is the reaction which they have caused; the handle which they have given to the Puritan party to raise its head, and gather strength; the resuscitation of the "No Popery" cry—and this with apparent justice—and its direction not against Popery only, but against the doctrine and discipline of the Church itself; the suspicions cast on the Church's best servants; the confusion of principles; the revival, in short, of the factious Puritanical spirit in all its power and virulence—this is the real mischief of the secession. To say that there is any danger of the Romanists getting the upper hand in England is the most extreme absurdity.
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> The case of the Romanizing party is understood and decided. They claimed to hold all Roman doctrines; and their claim was at first received with astonishment, then formally disallowed: and so, consistently, they gave up their position in the Church; and it is possible a few more may yet depart. But here, on the other hand, are men who claim to hold all dissenting doctrines, and to interpret the articles and formularies of the English Church according to their own distorted views. The case of these men is yet undecided—undecided, that is, in the present generation—for decisions enough have been made in former days, as I intend presently to prove. But at present these men, strengthening themselves in their numbers and influence, claim to hold dissenting doctrines, still remaining ministers of the Church, not thirty only, but ten times that number, and much more than that. And the authority and common sense and integrity of the Church has not yet pronounced their claims to be as utterly untenable as that of the Romanizers. And so they continue, and advance, and multiply their positions, and entrench themselves in their ground, so that many persons begin to think that their existence in the Church is an evil which cannot be removed; forgetting that it is more than probable that if the disease be not eradicated, it will spread itself over the whole surface of the Church, and utterly change its form and features.
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> The question is, what is to be done? Does any one think it possible that the danger will pass away of itself? With the organization and means and influence that the Evangelical or Puritan party now possess, is it possible that they should remain stationary? On the contrary, it is certain that, unless speedily checked, they will go on increasing until they have obtained predominant influence. Suppose our present Bishops to continue to connive at the proceedings of the Puritan party; nay, even to seem to encourage and recognize them, and to promote them to offices of dignity and influence, so that ostensibly they shall occupy the position in the public estimation of a popular and influential party in the Church—the following consequence will infallibly happen, viz: *that Bishops will be frequently chosen from their number.* Prime ministers look to public opinion, at least to the opinion of leading men; and if from the conduct of our present Bishops, they have reason to suppose that the Puritan party, instead of being what they really are, the opponents of the Church, are simply a legitimate, influential, and popular school within it, they will choose Bishops from that party; and what should prevent us from having a majority of Puritan Bishops, who, with the concurrence of those clergy who think with them, shall remodel our Church and formularies at their discretion?
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> If there be, as I think is manifest, the possibility of a majority of Bishops, or a large minority of them, being of the Puritan party—it is clear that, humanely speaking, *the safety of the Church depends on the firmness and vigilance of the present Bishops.* If they should take no steps to disabuse the public mind, and check the progress of organized Puritanism, the ascendancy of that faction, and consequent recasting of our Church on a Puritan basis, is a mere question of time; just as a disease unchecked will end in dissolution.
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> Have I not, then, given proof of the necessity of calmly and carefully attending to all the symptoms of the disease that is spreading amongst us; and of not being frightened by the bugbear of Popery; or suffering ourselves to be misled by popular prejudice, or the fear of unpopularity, or any such unworthy motive, from taking such measures as the danger of the Church requires?

Further extracts and remarks we must postpone till next week. Meanwhile we heartiiy commend this useful pamphlet, as well as those which have preceded it, to the careful attention of all Churchmen. There is nothing abstruse, or technically "learned," in them; they are plain, truthful, and business-like, but earnest and interesting statements. If ignorance and indifference had not crept over some, and the mystifications and prejudices of the "Evangelicals" had not perverted others, we are persuaded that no honest straightforward man of business would hesitate to avow that Mr. Gresley had completely made out his case; and his case is the case of the Church of England.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—A system denominated socialism or Fourierism has of late attracted no little public attention. I do not think that this development of the *right of private judgment-system*, considered in itself, is of sufficient importance to be elevated into a target for the honor of being shot at. The bankruptcy, confusion, and falling to pieces, in all parts of our country, of its *communities*, is fast bringing upon it merited disgrace. Nevertheless the bubble derives some importance from its connexion with a *radically erroneous principle*, which, under divers forms, and in various connections, is, and long has been, maintaining an extensively ramified opposition to truth, and right, and human welfare. These forms and connections embrace wrong applications of a sound theory. The theory is, that man, a social being, has a natural yearning after union with his fellows. He is adapted neither to happiness nor usefulness in his individuality. *Association* is indeed *a law of our nature*. The history of man, always and every where, shows that he cannot live without it. But in the Fourierite, and a host of other applications of the principle, there is error in the very first conception of it. The phrase *law of our nature*, is generally considered as meaning a something which man is to find out by his own reflection and experience. He is supposed to be an independent being, left to work out the truth and the right for himself. Nature, (I refer of course to its moral and physical aspects,) though deemed to be an active power, a principal, a wonder-working agent, a guide, &c. &c., is yet not conceived of as a definite *being*, but rather as a sort of *quality, principle*, or *property*, which pervades the moral world, and is to be discerned by its developments; and, as thus discovered, to be followed according to the light of human judgment. This theory, in its legitimate character, makes man supreme for himself in all that concerns his duty and happiness. He is carefully to observe, and closely to reflect, and wherein he thinks his greatest interest lies, or the greatest reasonableness is found, there his judgment is to tell him that he must yield to the claims of those commendable and useful properties which constitute the teachings of nature.

I think I have here honestly given a very popular theory, which, with divers phases and modifications, and under developments adapted to every department and degree of human fancy, corrupts almost every species of social organization, even of a religious character, hinders its beneficial tendency, and infuses therein a principle of evil, of disorder, of self-antagonism, and of decay.

This theory is built on falsehood. It is essentially atheistic. Thorough conviction of the existence of God, as man's Creator and Governor, is fatal to it. According to *this*, laws of nature, and principles of nature, are but laws of God, and principles which He has established. Man never was left to work out by his own observation a conviction of what is best for him, and what is his duty. "The Lord hath *showed*" him "what is good."[*] He has been *instructed* in his duty by his Maker, and is *required* by Him to perform it.

In reference to this whole subject, there are historical facts, established, beyond all reasonable doubt, by proofs, direct and indirect, positive and presumptive, clear in one line of hist'rical testimony, which is better established, more consistent, and more reasonable, than any other long line of history, and strengthened by collateral testimony drawn from all ages, and all parts of the world. The following is an outline of these facts:

Immediately on the first creation of man, *the will of God*, and not his own reason and sense of fitness and propriety, was the fundamental law of his duty. Duty became such *because* it was required, and *as* it was required, by the divine will. This will was communicated to man by a direct external revelation. As the human race multiplied, further revelations were made to it, either by miraculous appearances of God himself, or through His angels, or through prophets—men supernaturally inspired. For about two thousand years, these revelations were given to the human family at large. From that time a particular society or body of men, distinguished by a visible organization, rites, and ceremonies, was chosen by the Deity as the depository of His revelations, and thus the conservator of His religion and His agent for its being duly kept and used for the benefit of the world. This was God's Church. It had formerly comprised all men, whose fidelity to it was to be maintained by adhering to the faith, obeying the moral precepts, cherishing the pious affections, and performing the religious acts and exercises, required of them. Now, and henceforward, it was to be limited to those who should be brought into it by a divinely appointed ordinance. In process of time, the revelations made to the Church, began, and continued to be, recorded, as far as God saw fit, as a perpetual rule and test for its continuance in the religion which had been committed to it. About two thousand years after this severance of the Church from the world, the awful mystery was presented to the view of angels and men, of the visit to the earth of the INCARNATE GOD. According to the types and prophecies of former dispensations, He filled the office, and discharged the momentous functions of the Messiah, the Redeemer and Saviour of the world, the Mediator between God and man. The Church was newly organized by Him, and clearer and fuller revelations made to it. Having completed His earthly ministry, the men appointed by Him, and by Him invested, to that end, with a divine commission, and endued with supernatnral understanding and power, established the Church under the organization, and with the provisions for its perpetual continuance, which, to His sovereign will and authority, seemed best. He left with it His own instructions, and gave to His apostles and others those extraordinary spiritual endowments which preserved their accurate remembrance of all things that He had said unto them, and made them agents for receiving and communicating such further revelations as God might be pleased to impart. To the Church thus organized and instructed, holding the evangelical faith in its purity and integrity, enlarged and continued through the ministry appointed by Christ, either in person, or by the means and mode of His ordaining, and teaching, enforcing, and exemplifying the religious and moral precepts of the Gospel;—to this Church was committed, in process of time, and by degrees—in addition to its inherited possession of the Old Testament—the revelation known as the New Testament, as a record of the faith, and of the religious and moral teachings, which had been deposited with it; and as the rule and test whereby that deposit was to be kept entire and uncorrupt for all succeeding ages.

This whole series of facts, confirmed by testimony at least equal to that on which any historical facts are indubitably received, throws us back upon a view of our natural state and relations, and of the grounds, rules, and extent of duty, entirely different from that suggested by the foolishness of human wisdom. Man's first relation is not to his parents, or his fellow men, but to his God. All others are assigned to him by his Maker. All his duties, individual, domestic, civil, or social, are resolvable into his relation to his God, being imposed by Him, and enforced by His supreme will and law. His reason, strictly speaking, can teach him nothing. It can only aid him in attaining to an enlightened knowledge of what God teaches. Association, or any other condition in life, is only so far a law of his nature, as it is constituted by his Maker an ordinary means of improving his character, enlarging his sphere of usefulness, and promoting his welfare; and only so far right and beneficial as it comports with God's revelation. His primary connection is with his Maker; and of course the first relation which different individuals sustain to each other, is that established by their common relation to Him. Every other must be regulated by this; for it is from Him alone that men can learn the true character and mutual duties of every other. And as *the Church* is the relationship which God requires shall exist between Him and men, every kind and degree of association among them, to be of that right character which accords with the true intent of their nature, and is therefore the most promising of beneficial results, should be in recognition of, and subordinate to, the relation between God and themselves which He has established in His Church.

In further elucidation of the great principle involved in these facts, reference is confidently made to the whole tenor of the Bible, both the Old and New Testament. No truth is therein more manifest, than that the Church is God's appointed medium for extending His blessings to the world—to individual man, and to man in every relation to his fellows; and through which man's fealty to Him is to be discharged. The Church, considered in this light, is a theme which pervades that sacred volume; so that it may be said of it, as is justly said of the doctrine of sacrificial atonement, that if you take that from the Bible, you leave it quite another book, vastly reduced in size, and essentially changed in character.

These views, I humbly conceive, disclose the true, because the divinely laid, foundation of sound moral and political philosophy. If the condition of society needs improvement—and God knows it does sadly—this can be efficiently and permanently secured in no other way than by a return to first principles—those which God Himself established for us in giving us a revelation of His will, and founding His Church as the medium of our connection with Him, and through Him, with each other, by a tie which gives its best character to every social relation, and secures for it the most benign and efficient discharge of duty.

Melancholy, however, is the fact, that all God's merciful dealings with and in behalf of man, have been in perpetual strife against the oppositions and rebellions of man's fallen and corrupt nature. Still HE has been constant and true. Though at times but a small remnant, oppressed, persecuted, trodden down almost to annihilation, the Church has never perished; but always continued to accomplish, in a greater or less degree, the ends whereunto it was commissioned. And although, in its days of worldly ease and prosperity, the enemy has crept in, and successfully raised the standard of error in doctrine, superstition in practice, and general corruption in religion and morals, yet has no essential portion of the faith been lost; and the word, the ministry, and the sacraments of the Gospel, have been saved by Him who will not let His everlasting covenant fail, or His purposes of mercy come to nought.

Here again there are unquestionable historical facts of deep and commanding interest to all who would humbly and devoutly submit to God's appointed method of extending to us His blessings of grace, mercy, and truth, in Jesus Christ.

After the Church, under the Gospel dispensation, ceased to be persecuted by the world, and became protected and caressed by it, the world's cunning policy began thus to gain facilities for insinuating its principles, that it might make the Church subservient to its views. This it did so successfully, that the Church, acting out the love of power, the craftiness of design, the impurity and wickedness of purpose, the appeals to the corrupt affections and passions of our nature, and the tyranny over man's mind and action, which she had learned in the world's school, brought men under subjection to those pernicious evils, civil, intellectual, moral, and spiritual, by which papal inroads upon her pristine purity and order had well nigh expelled the Gospel from her, and with it, of course, the essential principles of her Church character.

But the everlasting covenant of which she had proved herself an unworthy agent. still remained. God's counsels in Christ of love to man, were still faithfulness and truth. Treacherous as the Church had been, she was still the spouse of Christ. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together; for I am God, and not man, the Holy One in the midst of thee."[*] Such was once the language of Jehovah to His revolting and disobedient Church; and such we may suppose it to have been, when her sins were visited by her being brought under the degradation and misery of papal corruption and tyranny. He had not given her up. He did not then give her up. Her covenant-character had never been lost, untrue as she had been to it. God's word, ministry, and sacraments were still with her. The precious deposit of the faith she had not cast away; however she had marred it, and allowed false doctrine and heresy to encrust it. Godly men there always were, priests and people, who stood in the midst of their respective evil generations, as witnesses, in their own true Christian characters and deeds, that the Lord had not "utterly rejected Judah," nor His "soul loathed Zion." At length He stretched out His own right hand, and His holy arm, for her deliverance. In His sovereignty over His creatures He fitted willing and sincere men as worthy instruments of His purposes of mercy, and turned to the same good end, through ways which they chose not, the unworthy designs and deeds of others.

But still He had to contend with His people's revolting and rebellious heart. Some loved yet to linger on in bondage; to repose in the moral and spiritual callousness which had blunted perception, and rendered conscience torpid; or to hold on to the means of indulgence in selfish and evil propensities, or in pleasing or profitable delusions. Others again would turn the grace of God into licentiousness; not satisfied with such bounds to their deliverance, as made it conform to the mind of Christ; but seeking the gratification of their carnal minds by using their liberty for a cloak of the indulgence of private judgment in whatever degree or direction fancy, vanity, interest, ambition, or any selfish or worldly motive, may prompt. Hence the endless variety of departures, even under the Christian name, from Christian truth and duty, and the extensive bringing in, through their means, of avowed infidelity.

But all this while, the truth of God is not lost. His Church has not perished; nor is it the variable and multiform system which human frailty and folly would make it. The Gospel is still with us in its integrity, the self-same thing of faith and fact and duty, of awful mystery, and of God's infinite love and mercy, which it was when Christ first required men to receive it with their understandings, embrace it with their affections, imbue with it their characters, and follow it in their lives. It is easy to be found, if men will seek after it devoutly, and in meekness, honesty, and sincerity. That Gospel and that Church are combined in the *catholic system*, which is now working its way, explaining itself, and defending itself, and enjoying much blessing from the God and Saviour in whom it trusts, amidst the anti-christian dogmas and operations of popery on the one hand, and ultra-protestantism on the other.

It is not now intended to enter minutely into the consideration of the points, many of them vital, which distinguish the catholic or evangelical system from these two systems of error and corruption. The object has rather been to call serious attention—as matter for the reader's more particular inquiry and study—to the great principles involved in the discussions between them. The Catholic system, as taught by the Holy Ghost in the Bible, would keep the Gospel and its Church ever before men as furnishing the only true means of spiritual and moral vitality, the only sound, safe, and wholesome principles on which they can discharge the duties of their respective states of life, and the only proper means and instruments of doing good, promoting the interests of religion and morals, and advancing human welfare, individual, social, and civil. Let men be good and true members of the Church, receiving implicitly the faith, and walking diligently and devoutly in all the commandments and ordinances, of which God has put it in charge, carefully studying, and practically applying, the Holy Scriptures of which it is the witness and keeper, and reverently and obediently listening to its instructions therein, liberally sustaining and aiding it in its legitimate peculiar work of advancing the cause of virtue and piety, of philanthropy and charity, of peace and good will; and the world will need for its regeneration, and its subserviency, in every way, to human welfare and happiness, no other associations, fellowships or brotherhoods, than are to be found in the Church's communion, and no other operations and agencies than such as are held together, and kept in action, by the principles and affections, and bound by the sacred requirements of that communion. And as it appears from Holy Scripture that such is the way and method which God has been pleased to appoint for *His* dealings with men as moral and spiritual beings, and for *their* discharge of moral and spiritual duty; it follows that every other—be its pretensions and appearances what they may—must lead astray from Him, and from the religion which He requires at our hands; as has been mournfully illustrated in the history of German, Swiss, and New England anti-catholicism.

Such are the principles for which they are laboring who, in the discussions of the present day, espouse the catholic cause. They little regard, except in pity for the moral and spiritual delinquencies thus manifested, the men of limited knowledge, and strong prejudices, who endeavor to bring reproach upon that cause by misrepresenting it, and by applying to it obnoxious epithets. They would invite intelligent and truly Christian minds to full inquiry into its character and claims. This will indeed involve their looking into controversial discussions; which, however repugnant to the feelings of worthy but unduly sensitive people, is proved, as well by Scripture as by the reasonableness of things, and by the evidence of fact, and the voice of experience, to be essential to the ascendancy of truth over error. The principles and duties which anti-catholicism—papal or protestant—would sacrifice or lightly esteem, are too sacred, and too intimately connected with the Gospel, and much that it would substitute is of too unchristian a character, to render innocent or safe indifference respecting them, or a refusal to encounter the unpleasantness and inconveniences of controversy in behalf of those principles and duties, and for security against the dire evils to which they are opposed. Let the true catholic system be well considered by sensible and serious minds, and especially minds which desire humbly to conform to the mind of Christ, and the result may be surely hoped to be every way favorable to the cause of evangelical truth and righteousness, and proportionably, and as a necessary consequence, to that of human happiness and welfare.

PAUL.

For the Churchman.

Dear Mr. Editor,—Is not the conscientious editor of the "Protestant Churchman" rather precipitate in his wholesale condemnation of Mr. Ira Warren, of Boston? If I mistake not, Mr. Warren has hitherto enjoyed the confidence of the Low Church party in Massachusetts, and has labored diligently, if not very successfully, as the editor of certain periodicals, under the immediate patronage of men in high official stations in that diocese. He has certainly done his best to sustain their peculiar views;—and what has he now done to forfeit their confidence, or to deserve their censure? If I understand it right, he has written a book, in which he traces the terrible crime of *Puseyism* to the Prayer Book, and proposes to remedy the evil, by reforming every thing out of this manual that maintains apostolic succession, or baptismal regeneration, or the real presence in the Lord's Supper. And what then? He has only got the start of his party in developing views and principles to which their course is constantly tending. He has thrown off the mask a little too soon, and before the Protestant Churchman and others of the party are quite ready to follow him to the same extent. Perhaps he is ambitious of the honor of taking the lead in this matter; or he may have been encouraged by the open avowals of this Doctor, and the canting surmises and insinuations of that Bishop, to commence the warfare too hastily. In either case, he is rather to be pitied than blamed. And the present editor of the Protestant Churchman had better be careful not to commit himself; for, by and by, he may be required to follow the lead of this same Mr. Warren, and magnify to mountains those little mole-hills, which he now affects to consider as rather harmless errors of the Prayer Book; or, in case of his refusal to do so, may be compelled to relinquish the editorial chair to a less scrupulous disciple of the Warren school—perhaps to Mr. Warren himself. ⁂

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[*] Micah vi. 8.

[†] Hosea xi. 8, 9.

For the Churchman.

A THOUGHT.

Power and authority of one man over another, is a gift of God, essential, not only to the well-being, but to the very existence of society. It involves, however, responsibilities of the most serious character, which become more serious and awful, in proportion to the importance of the issue to the party over whom the authority and power is exercised. The fundamental and essential principles of righteousness require that such authority and power be regulated and controlled, in its exercise, by laws duly and orderly enacted. This regulation and control must be particularly precise and stringent, when the penalty to be adjudged and enacted touches rights and franchises of serious moment to the character, interests, and social standing of the subject. These ought never to be subjected to the will and discretion of others, except so far as the law expressly allows; nothing should be left to doubtful construction. All should be as clear as language can make it. This is essential to the maintenance of the liberties and prerogatives which revelation and reason secure to man as an individual, and as a member of society in any of its departments.

The rectitude and sacredness of these principles make them, as peculiarly proper to, so most strictly binding on, *the Church*. Most jealously should they be preserved in all her discipline over her ministers and members. With regard to the former, perpetual exclusion from the functions and privileges of their holy order, of whatever grades, is the most grievous privation, and the most awful punishment, to which they can be exposed. It is not possible for it to be righteously inflicted except in strict accordance to duly ordained law. According to our law, * there is but one class of persons shut out from restoration to forfeited ministerial functions—*degraded ministers*—they only. All other ministers have a sacred right to exemption from permanent forfeiture of those functions, because there is no law justifying the infliction of that forfeiture, the effort to impose such infliction on them would be an act of high handed tyranny and oppression, involving treason against the rights of the clergy, and the good order and government of the Church; as much as unlawful deprivation of civil rights involves like crime against the commonwealth and its citizens.

Hence, *suspension from the ministry* cannot exclude from right of restoration. If there is a general law limiting suspensions, or if a sentence of suspension does not embrace in its terms a claim to restoration on the lapse of a reasonable time, or on the performance of reasonable conditions, it may fairly be doubted, (and a doubt will always be allowed by a just and Christian mind to operate in favor of the suffering party,) whether it is not illegal, and therefore null and void. Most assuredly, however, it is so, if, in addition to these defects, there is not authority to remove the sentence. Then it is an assumption of power above law, and consequently an act of injustice and despotism. Permanent exclusion from ministerial functions cannot be inflicted without law. The law allows it only in the case of degradation or deposition, a punishment expressly distinguished from suspension. If there are those who possess the power of removing a sentence of suspension, and they do not exercise it within a reasonable time, they set themselves above law, by tyranically inflicting the sentence of permanent privation of rights and liberties, when the law does not allow such infliction. A similar state of things in civil affairs would impose grave and solemn duties on the friends of justice and civil liberty. Can moral responsibilities be less in that sacred body, the Church, which should be in all things a pattern of righteousness and justice?

It may be asked how are we to determine what is the *reasonable time* beyond which the continuance of the suspension of rights and privileges becomes unlawful-oppression? Though we have not here the *letter*, we have the most obvious *spirit*, of law, sufficient for the guidance of good and conscientious men. It is found in the canonical provision which fixes *three years* as the term within which only evidence is required of pious, sober, and honest living, in order to admission to either grade of the ministry. The analogy is certainly a very just one, which, in the absence of any specially prescribed term of suspension, or condition of relief, considers the suspended minister as having won back his rights and privileges by such a term of pious, sober, and honest living as was required for his first investment with them. The denial of this opens the door to unlimited despotism utterly inconsistent with justice, and with the essential principles of such a social compact, civil or ecclesiastical, as is favorable to the supremacy of the law, and the securing of the reasonable liberties and rights of men.

For cases of offence committed during suspension, and deserving, on lawful conviction, a renewal of the sentence, or its change to the permanent one of degradation and deposition, the canons make ample provision.

STERLING PRINCIPLE.

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* Canon xxxix. General Convention, 1832.

For the Churchman.

Mr. Editor,—As summer is upon us, I would call to your attention an evil of considerable magnitude that has crept in upon the Church of late years:—the custom of our ministers leaving us in that season. I am far, very far from thinking that a minister is not entitled to recreation—nay more, I believe it to be absolutely necessary for him, but I hold to some limitation. Last summer an eminent citizen lying on his death-bed, a friend started in a carriage for a minister, and after driving nearly over the city, but one presbyter was found in it! Now this should not be! the demands of suffering humanity call for a different state of things. Suppose for a moment, such a state of affairs prevailed with the medical profession!—are the ills of the soul of less moment than those of the body? Again, there are many families who remain in the city from choice—more from necessity:—are they of less value to the Church than the fashionable few? Who are the most liberal supporters of our missions and our charities? Not the monied idlers but the sincere and lowly Christian, who gives freely and *steadily* and not from impulse.

Much is said of the heavy duties, and calls upon a clergyman—that his labors are mental, the most harassing of all—that his anxieties are without ceasing! It is too true; alas, that it should be so! But take a peep at the annual course of men of business: day after day comes the toil of trade; the inventive faculty stretched to every nerve to grapple with opposition, which if successful must whelm his every hope in ruin, and bring distress and poverty upon all that are dear to him. Is this other than mental toil? Look at the Clerk, living on a scanty pittance, sparing from that even for "the good cause;" and feeling daily upon how slight a foundation his present support is based. See the mechanic going forth to his daily toil, knowing that a chance mishap or the carelessness of another may in a moment take from him his means of support! Are these not mental toils? and yet recreation to such is an oasis in the desert for which they pine in vain! Here is a barrier that must be removed, so as to place a pastor more in communion with his flock at large, and I purpose making a few suggestions on this point in my next.

Yours respectfully, B. CARTACORTA.

For the Churchman.

Mr. Editor,—A correspondent of your cotemporary in Fulton St. has discovered that sundry tests of "sound Churchmanship" have lately been set up, and considers them monstrous innovations. Among them is the denouncing "Bishop White's liberal interpretation of the Articles." I am very glad that this has at length been found out, for some four years ago, two pugnacious presbyters of this diocese signalized themselves by advocating the aforesaid innovation.

When the lamented Carey was *put to the question*, one of the interrogatories was this, "What construction do you put upon the promise of conformity to the doctrines, discipline and worship of the Protestant Episcopal Church?" Mr. Carey gave his view of the force of the Articles by quoting the following passage from Bishop White's "Memoirs of the Church." "It is further to be remembered, that in regard to subscription to the Articles there is a considerable difference between the form required in the Church of England, as laid down in her thirty-sixth canon, and that prescribed in the Constitution of the American Church."(p. 32.) And the Bishop further observes, p. 185, "God forbid that they should be admitted, otherwise than on the ground of their being in substance a body of Divine truth; which they may be, consistently with incorrect statements in some points, not necessarily involved in that object."

Now, one of the objections of the two Reverend Presbyters to Mr. C. was, that "he did not consider that we were bound to receive the Thirty Nine Articles of our Church in any *close and rigid* construction of the same."* Thus, they made this a test of "Sound Churchmanship," denounced the "*liberal*" construction of good old Bishop White, and commenced the monstrous innovation. It is gratifying to find, that the attitude assumed by them on that occasion is beginning to be properly understood in the benighted region of the 'Protestant Churchman;' and that truths which would be rejected with scorn, by its supporters, if inculcated by their opponents, are found very palatable when taught by their professed friends, and sanctioned by the *imprimatur* of the editor.

MASTIX.

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* Statement of Smith & Anthon, p. 27.

For the Churchman.

CITY AFFAIRS.

Mr. Editor,—I am not much of a politician. I find however from the papers that there seems to be with many an expectation of much reform in matters connected with the police of this our good city of New York. There is one thing to which I would respectfully call the attention of our magistrates. I mean the Sunday cries of the boys who sell newspapers. If the spirit of the age will not admit of the entire suppression of the sale of newspapers on Sundays, the public crying of them through the streets on that day is a nuisance which ought certainly to be removed. Why should the worthy citizens who make an honest living by selling shell-fish, vegetables, fruits, brooms, charcoal, &c. &c., be silenced in their vocations on Sunday, and these news-boys be allowed to be so clamorous? Our public authorities may rest well assured that they have no better friends, none who more respect their office, none who contribute more effectually to aid and sustain them in their functions, than the good Christians who love to keep the Lord's day holy, and who are grievously annoyed by newspaper-hawking under their windows, when they seek quiet for the reading and meditation, and the private and domestic devotions, of the day; in the streets as they are going to public worship; and even at the very doors of their places of solemn assembly. Are there no good men in our Common Council who will see to this thing? Will not our religious newspapers, and the secular ones who are favorable to religion, and desire to aid the cause of public morals, take up the subject?

A CHRISTIAN CITIZEN.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 3, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs

☞ Several notices of books are unavoidably deferred. Among them the History of the Narragansett Church, and Washington's Agricultural Life and Correspondence.

Nothing but the consciousness of integrity could have induced Bishop Onderdonk, unskilled as he is in the rules and practice of law, to consent to forego the advantages of counsel, and take his cause into his own hands; and yet this very step, by occasioning delay in giving due notice to counsel, has injured his cause. So satisfied was he of the groundlessness of the allegations, and so wholly unsuspicious that the Presentment was to be made a pretext for deposition, for creating a vacancy in the diocese, or for tying it up, that he neglected those provisions and cautions, the necessity of which has been since apparent. So it has been throughout the whole history of these proceedings, from the Special Convention of Utica to the present time; Bp. Onderdonk's very consciousness of rectitude and his confidence in the honesty of others, have given his enemies advantages which they have turned to his injury. His lofty integrity and his noble elevation above the littlenesses of the world, have exposed him to suspicions and misconstructions, and ill natured remarks which men less strong, less conscious of purity within and more suspicious of malice from without, would have been careful to avoid. In perusing the trial several illustrations of these traits of character have struck us; to one of which, before we proceed to graver matters, we deem it important to ask the reader's attention

There are men in every profession and every department of life who are in-grain *gossips*. We believe that this word is applied in common parlance to women, but there are good reasons, etymological and practical, for making it of the common gender. Its original meaning (from *God* and *sib*, *peace*, *kindred*) is *spiritual kindred*, and it was at first used to denote *godfathers* and *godmothers*; and because these latter, says Junius, "under cloak of this spiritual relationship used to meet to tell stories, and to tipple over them," the word after a while degenerated into its present signification. By what authority the etymologist confines the story-telling and tippling to the godmothers of the Ante-Reformation times, we do not know; but plainly if in these days we find men who, under cloak of spiritual relationship, meet together in social conclave, to hold a pious inquisition on the private life of their spiritual kindred, to tell stories, and to groan over them, and to supply the lack of tippling by an excess of tattling for the good of the Church, we must account them to be as veritable *gossips* as the grannams of yore. There are *men*, then, we repeat, in every vocation of life who are gossips ingrain, and it is only with gossips of the masculine gender that we are now concerned. Your genuine gossip will never forge a falsehood, but he will circulate it, from a pious solicitude for his spiritual kindred, until the man who has forged it will turn about and lay on him the blame of it. He has no malicious purpose of his own, but by opening his ear to scandal, by brooding over it and ominously hinting at it with a doleful face and rueful shrug of the shoulders, he effectually, and without intending it, promotes the malicious purposes of others. Such a man expects to be made much of; he cannot bear that his importance should not be felt, or that his wares should be underrated; for he is perfectly honest in his credulity, and, if he be a clergyman, can expound every parable in the Gospel better than the story of the three black crows in the Tattler. It is dangerous for one to slight the gossips who, on the plea of spiritual kindred, have kindly taken charge of one's reputation, or to turn a deaf ear to their stories; for so one is sure to prick their vanity, to get their ill-will, and by turning their scandal back on their full-fraught bosoms, to make it flow in other channels with increased volubility and spite. The tongue, says an apostle, though a little member, setteth on fire the wheel of life; and no marvel if one calumniator, seconded at various points by a half dozen gossips, should set on fire the Church.

It has been Bishop Onderdonk's misfortune to rate men of this description rather at their real than their conventional value, and to be too regardless of their influence on the community. Strong in the consciousness of integrity he has held their stories in contempt, and stripped the most inveterate of the tribe of their sense of self-importance, and made them feel in his presence their own insignificance. In reading the Trial we find a picture of the man to the life, which we shall give in the words of the author. It appears from the Record that Mr. Clement M. Butler had been residing several months at Utica before the meeting of the Special Convention, and that his story had drawn out from Mr. Bolles an incident which soon grew from a mole-hill to a mountain; after which it is almost superfluous to add that sundry other direful stories were circulating at the same time and place. It appears also that the Rev. Dr. Taylor went to the Bishop to tell him that men's tongues were busy about him, and to put him in possession of Mr. Bolles's story as revised and enlarged by another hand; and it is quite worth while to observe the effect of the recital on the mind of the Bishop as we have it from Dr. Taylor, p. 47 of the Trial:

> "In speaking of events that transpired so long ago, I must necessarily be cautious as to the precise words used; but the subject-matter of this conversation is very fresh in my recollection. I went to Bishop Onderdonk, not only in consequence of charges made by Mr. Bolles, but others, which I repeated to the Bishop. I told him that he was charged with habitual intemperance; that he had been repeatedly drunk upon that visitation; that he was charged with taking improper liberties with females; that Mr. Bolles saw him taking indecent liberties with a young woman in a public stage on the day before; that Mr. Bolles had mentioned the circumstance to Dr. Hawks, but, as he said, with no intention that it should become publicly known, but rather that Dr. Hawks should speak to Bishop Onderdonk on the subject; that he (Mr. Bolles) was greatly distressed at finding it so publicly talked of; that I had advised Mr. Bolles to come immediately to Bishop Onderdonk, and tell him the whole story himself; that as to the charge of drunkenness, I had told Dr. Hawks I would refer to him for the proofs; and entreated Bishop Onderdonk to see Dr. Hawks and Mr. Bolles; and that I would send them to him. Bishop Onderdonk assured me that the charges were not true. As to drunkenness, he had taken nothing but a little port wine and water during that visitation, which was necessary to correct the effects of the lime-stone water he was compelled to use; that as to the circumstance complained of by Mr. Bolles, the female was a mere child; that he had lifted her from her seat in order to enable her to see some object that was engaging the attention of the other passengers, and was in the act of putting her down, when seen by Mr. Bolles; that, in short, he regarded everything I had told him as idle stories, which he prayed I would not allow to disturb me. (The Bishop saw that I was annoyed, and therefore said this.)"

The young woman or young lady (for she is called both in the Trial) who had given zest to the story was not at all in the mind of the Bishop, who supposed that the story had arisen from the circumstance of his lifting up the child to look out of the stage. With an equally simple explanation he dismissed the other stories, regardless alike of the sharp eyes and pointed tongues that were stimulated to activity by the Temperance movement, and of that respectable school of physicians, both temporal and spiritual, in whose judgment the use of port wine and water on a lime-stone soil, so it be used in sight of the public, is quite enough to prove a man to be "under the influence of and improperly excited by vinous or spirituous liquors." The whole budget was in the Bishop's judgment

> Such stuff as *gossips*
> Tongue and brain not;

and his only concern was to comfort Dr. Taylor, and to unruffle and smooth down the Doctor's annoyance. He assured me, says Dr. Taylor, "that in short he regarded every thing I had told him *as idle stories which he prayed I would not allow to disturb me*:" and with this assurance the Bishop turned to the weighty duties of his station, and left the "idle stories" in charge of others.

Here we have the man to the life; strong in conscious integrity, absorbed in weighty duties, and dismissing as unworthy of notice the "idle stories" with the recital and audience of which men of a certain calibre love to scratch the "itching ears" of their neighbors, and have their own scratched in return.

We all know the effect of superstition and a love of the marvellous in peopling the air with ghosts and hobgoblins, and creating a belief in wonderful sights and prodigies. One strange story getting possession of the mind invites the belief of another, until a whole community is carried away with fright of apparitions and haunted houses, and some few are found who will take oath that they have seen a ghost with their own eyes, and heard him with their own ears. After a while the fears of men subside, and their judgments begin to operate, and they find on examination that one ghost story is founded on another ghost story, and this other on a third, and that the last of the series is founded indeed on something, but that this something is a stump of a tree, an ass, or a rat, any thing and every thing but—a ghost. So fares it with these "idle stories," created and propagated by the love of scandal; one "idle story" is founded on another "idle story," and when the last "idle story" is got at, it is seen to be founded on something, but that something is not—"immorality and impurity." Like a row of men walking in the dark, every one of whom shuts his eyes and holds fast to the fellow before him, so are the repeaters of these idle stories.

So in the interview with Mr. Beare in the presence of Drs. Milnor, Muhlenberg and Higbee. A man situated as Bishop Onderdonk was on that occasion, and who had any sense of guilt or misgiving in his own conscience, would have been sure to act a part; he would have used a high tone towards Mr. Beare, and would have endeavored by strong expressions of indignation to convince the witnesses present on the occasion of his innocence. But Bishop Onderdonk no sooner sees Mr. Beare than he forgets himself, and is only anxious to soothe the feelings of his young friend. Such an ebullition of upright and generous feeling is what most men cannot understand, and the consequence is that the Bishop is charged with admitting the allegations of the previous day. The charge of this admission, however, is devoid of proof; it rests only on suspicion; and though the suspicion be natural enough to an ordinary and superficial observer, it may yet find no countenance from a calm review of the circumstances and a deeper knowledge of human nature. Let any man carefully compare Bishop Onderdonk's account of the interview in his "Statement" with the testimony in respect to it produced on the Trial, and we at least shall not envy him if he can resist the conviction that goodness of heart, and the calm consciousness of inward rectitude, were the springs from which flowed both the language of the Bishop on the occasion and the excitement which accompanied it.

So again in the excellent "Tracts" which Bishop Onderdonk has contributed to our columns. It has been matter of common remark, and often by persons whose opinions on most subjects are worthy of respect, that if any other proof were wanting of Bishop Onderdonk's guilt, the publication of these Tracts, under the circumstances of the case, would be conclusive. Why? Because the publication of them exposes him to the suspicion of a design to counteract the verdict of the Court by gaining credit in the world for piety. Now this view of the case is founded on such a knowledge of the world, and of the springs of human action as exhibited in the world, as is plausible and as in most matters would lead to a safe conclusion. But there is another view of the case which is at least possible, and which for our part we do not hesitate to adopt; and that is that nothing but the very simplicity of conscious innocence and rectitude could have led Bishop Onderdonk, in opposition too to the advice and remonstrances of his more worldly wise friends, to expose himself to an imputation so obvious to most men, though incomprehensible to himself.

It would be cynical to say that men are a race of hypocrites; but it is safe to say that in an artificial state of society most men act on a system of disguise and concealment of which they are little aware. A thoroughly transparent man who acts out himself without regard to the impressions which others may receive, or the constructions which they may put on his conduct, is a sight which the world has never seen. Not one but in his intercourse with the world hides himself from those around him far more instinctively and unconsciously than he shuts the door or drops the curtain of his chamber when he retires to rest. The very condition of our nature since the fall has rendered some measure of concealment as needful for the mind as are clothes for the body.

But for the very reason that this disguise is a consequence of the fall, the best men have the least of it; and for the very reason that it has become a sort of necessity of our fallen nature, they who have the least of it often suffer for the want of it. A man of sterling integrity and unsophisticated mind is constantly liable to misconstruction in this evil world. Unconscious of wrong himself, he does not sufficiently feel the necessity of shielding himself against the evil surmises, suspicions and misconstructions of the world; and as a natural consequence often incurs the imputation of evil where none was intended.

All who know Bishop Onderdonk know him to be an uncommonly open, frank, honest and unsuspecting man; and free from disguise and concealment to a degree which is seldom found in the world; and we have been desirous for several reasons to draw attention to these traits of his character. First, because, though they are of no avail in opposition to acts which are proof of guilt, they are yet of great avail, in a candid judgment, to shield a man from injurious imputations founded on acts which are not proof of guilt; acts which are innocent with one intention and guilty with another; and such are the acts on which Bishop Onderdonk has been condemned, as is admitted by one at least of the judges who voted for his condemnation. Secondly, because we can thus explain in what sense we deny, and in what sense we do not care to deny, the charge of "imprudences" and "indiscretions," which, it is said, must remain even if "immorality," &c. is disproved. In the sense in which these words are generally used, and as denoting certain degrees of grossness or approaches to crime which stop short of its commission, we believe the charge to be totally unfounded, and suppose Bishop Onderdonk to have had no more improper feeling towards the ladies who have felt themselves aggrieved than if they had been so many ivory statues; to have been as insensible to the *virginei* * * *vultus* with which his prosecutors entered on the trial as he was unprepared for the *fœdissima ventris proluvies* which they have left in their track. "Imprudences" and "indiscretions" in another sense, and considered as denoting a too great freedom and familiarity of manner, the overflowings of a guileless heart affectionate even to weakness, and too little heedful of the fig-leaf proprieties with which a refined society sews to itself aprons, we do not care to deny; not because we think them unimportant in their place—far otherwise—but because they are wholly irrelevant to the charge of "immorality," and because they are matters of individual taste on which it is impossible to lay down any definite rule for the guidance of all. And a third reason for drawing attention to these traits of character is that the consideration of them, in connection with the Trial, and with all that has come to our knowledge, has forced upon us this issue; to wit, either that Bishop Onderdonk is one of the worst of men and a consummate hypocrite, or that he is one of the best of men, who has been too strong in conscious rectitude and goodness of heart to be sufficiently guarded against the evil surmises, the suspicions and the misconstructions of the world.

We shall conclude at present with a parting word to a certain class of readers: those, we mean, who are apt to plume themselves on their knowledge of human nature, and who think that none but one who is a clergyman, and therefore a novice in the ways of the world, would be ready to claim exemption from guilt for Bishop Onderdonk under circumstances which excite the suspicion of it. Now, we are not at all anxious to establish for ourselves a reputation on this head; but we shall, nevertheless, venture to suggest to these kind monitors that the so-called knowledge of human nature, which is sucked in by some from the novels of the age, and fairly drunk by others from actual contact with the persons and haunts which novellists most love to paint; which makes a man suspicious of his fellow, credulous of vice and skeptical of virtue; and which enables your shrewd man of the world, with a hound's instinct, to smell farther than he can see, is not always to be trusted. If it deceives a man at all, it deceives him egregiously: and deceive him it easily may when he comes from the base traffic and impure associations of the world, and enters with it on holy ground. To such fancied knowledge of human nature goodness in man and purity in woman are alike incomprehensible and unknown. We would not depreciate its value, nor deny its deductions from given premises if applied to its proper objects. But its place is the world, and the proper objects for its exercise are men of the world. It is out of place in the Church of God, and we turn from it to another and higher standard in estimating the character of a Christian Bishop. And if we find in the Trial no proofs of facts which necessarily imply impurity of intention: if we find among the very judges who have condemned our Bishop a shrinking from the responsibility of saying that the facts, even as they saw them, were such as to shut out his claim to purity of intention: and if we make it appear from the Trial that the Bishop has been convicted not on proof but on suspicion of guilt, then we shall not only reject the verdict as exceeding the measure of the facts which lie under it, but we shall put it to the honor and conscience of the class of readers now referred to, whether they are really prepared to try a good man and a Christian Bishop by the same rules and maxims as they would apply to a bad man, and one governed by loose tempers and principles; and to adopt and carry out (for to this it comes at last) the abominable principle avowed by one of the Counsel of the Prosecution on Bishop Onderdonk's trial, that the mere suspicion of guilt ought to secure the degradation of a Bishop.

We were lately taken to task in a friendly way by a correspondent for not calling attention editorially to an excellent communication under the signature, we believe, of "Euryalus"—in relation to the Communion Office of our Church, and in review of an article in the Christian Remembrancer. The article was on the first page, and without a heading, and had thus escaped the correspondent, who, as we have said, thought that we should have directed to it our readers' attention. We dislike to adopt this course, and we have for some time past discontinued the use of headings, though not objecting to the use of them by correspondents; and would rather commend our sheet to the reader without any artifices to catch his attention. However, lest some other readers may be as unfortunate as the correspondent above referred to, we will depart from our rule this week, and call attention to the communication of "Paul" on our first page, as being, in our humble opinion, a most able and manly exhibition of truth on a subject of popular interest, and one that deserves to be put in a suitable form for permanent and extensive distribution. As the author chooses to conceal his name we shall not proclaim it; but we must be permitted to say that both this and the brief tract on our last page in relation to the anniversary of American Independence are worthy of the pen of a Catholic Bishop.

PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The annual meeting of this body was begun on Wednesday, June 23d, at 6 P. M. in St. John's Chapel. About 80 of the Trustees were present. Bishop De Lancey, and afterwards Bishop Brownell, presided. The Rev. Dr. Higbee was re-elected Secretary, and being absent in Europe, the Rev. John Murray Forbes was appointed Secretary *pro tempore*.

The Reports from the Standing and Finance Committees, the Treasurer's Report, and those of the Dean of the Faculty, and of the Faculty, were read in order. It appeared that the income of the Seminary for the year had been about $2,900 less than the expenditures. The Faculty recommended that the usual testimonials be granted to 19 young gentlemen who had finished their academical course.

The following nominations were made to fill vacancies:

From Massachusetts—Mr. Appleton.
New York—Nathan M. Warren, Esq.
Dr. Stearns nominated Hiram Ketchum.
Western New York—Rev. Messrs. Bolles and Hobart.
Mr. Stuyvesant nominated Charles H. Carroll, Esq.
Pennsylvania—Rev. Mr. Stowe and Mr. Rallston.
Georgia—

Bishop DeLancey took the floor to call up his resolutions offered at the preceding meeting and appoint a time for their discussion tomorrow, but as Mr. Newton also claimed the floor with some pertinacity, he gave way.

Mr. Newton then offered a series of resolutions, being the same in effect with those on page 88 of the Journals of the General Convention of 1844, and having done so, invited Bishop DeLancey to proceed to the discussion of his resolutions.

The Bishop stated that he had not expected so early a consideration of them, and was unprepared with many of his books and papers. He then proceeded to state the defects of the present organization of the Seminary, as being a source of dissension and strife, and inimical to the interests of the Diocese of New York,—its want of general support, the deficiency of its income and diminution of capital, the small number of students it educated in comparison with the whole number of candidates for orders—and quoted from his published essays on the subject to confirm his statements by facts.

Bishops Hopkins and Whittingham argued in favor of the Seminary as a bond of unity, and as having under many disadvantages well answered its design.

Dr. Jarvis stated some facts connected with its early establishment, and earnestly contended that the compromise entered into in 1821, should not be disturbed.

Rev. Mr. Converse deprecated the idea that it should be destroyed, because of differences of religious views and opinions among the Bishops and Trustees, and said South Carolina was a firm friend to the Seminary notwithstanding the conduct of some of her representatives.

Bishop DeLancey replied, and was supported by Dr. Van Ingen.

The debate continued till about 10 P. M., when the question was taken on the 2d resolution and decided in the negative—eleven voting in favor, noes not counted.

A Committee to sign the testimonials was appointed.

The meeting then adjourned until Thursday evening at 5 P. M., as the Board of Missions was found to interfere with a day session. It is much to be wished that that Board would meet in the week previous, as it used to do.

It is to be observed that nearly all, if not all, the New York Trustees voted against this proposition for the Dissolution of the Seminary, and thus gave a most complete refutation to the slander propagated by some *soi disant* religious papers, that it was a scheme in reality devised by this Diocese to get the whole institution into its own hands.

The Board reassembled on Thursday evening, pursuant to adjournment; Bishop DeLancey, and subsequently Bishop Doane in the chair.

The Standing Committee, Finance Committee, and Treasurer, were re-elected.

The nominations for Massachusetts, Pennsylvania, and Georgia, were confirmed *viva voce*.

The elections for New York and Western New York were by ballot; the result was as follows—

New York—For Nathan B. Warren, 52.
Hiram Ketchum, 10.
Western New York.—Rev. J. H. Hobart, 49.
" J. A. Bolles, 43.
" C H. Carroll 10.

The Reports of the Committees on the Final and Intermediate Examinations were then read; they were stated to have been highly satisfactory.

Mr. Newton then called up his Amendments to the Constitution, and moved that they should lie over until the Triennial Meeting.

Rev. Dr. Mead said they were monstrous, and that it were better to strangle the monster at its birth.

Rev. Dr. Smith thought them very important, and deserving the most serious consideration; days were required for their discussion, and the members *were so jaded with the length of the session*, that they ought to lie over.

Another member moved that they lie on the table, which prevailed with hardly a dissenting voice, and they thus received a *quietus* for the present.

Rev. Dr. Upfold offered a resolution to the effect that it be referred to a Committee to consider and report on the propriety of constituting the Alumni an academic body, to act concurrently with this board.

Rev. Dr. Smith opposed the proposition at great length, and with much vehemence. He was opposed to giving the Alumni any privileges—they were a formidable body—(a laugh)—yes, he would repeat it, though gentlemen might laugh—a most formidable body—(more laughter.)

The motion for reference prevailed. Among the members of the Committee are the Bishops of New Jersey and Pennsylvania, Drs. Jarvis and Wainwright, and Messrs. Verplanck and Gardener.

A letter was read from Dr. Turner in reference to the pamphlet of Dr. Anthon, enclosing a copy of a letter from Mr. Mackie; but happily no explosion ensued.

Some regulations were passed respecting the internal discipline of the Seminary, and the Committee on the intermediate and final examinations were appointed.

The Board then adjourned *sine die*.

Great harmony and charity of feeling prevailed at this meeting. The resolutions respecting the removal of the Professor of Church Polity, which might have led to excitement, were not once alluded to, (perhaps in consequence of our strength on the nomination of Messrs. Ketchum and Carroll,) and have happily become defunct. It is gratifying to reflect on the noble stand which has been taken by the Trustees in this matter. Their steady refusal amid slander and abuse to do any thing to aggravate the sentence, deserves the highest commendation.

The Triennial Meeting of the Board will be held at the same place on Tuesday evening the 5th Oct. at 6 P. M.

We have much pleasure in acknowledging the receipt of *Ten Dollars* from one of our subscribers in North Carolina, being a contribution in aid of the suffering Parishioners of Donarvaille, Ireland, in answer to the appeal of their worthy Rector, which appeared in our Journal of the 19th June. We cannot but hope that this most worthy example may be liberally and extensively followed. It will give us great pleasure to convey to the Rev. Mr. Somerville the above sum, and any other amounts which may be placed at our disposal for the like purpose.

BOARD OF MISSIONS.

The meeting of the Board of Missions took place in St. Bartholomew's Church, on Wednesday and Thursday last, June 23, 24.

We listened with much pleasure to the reading of the reports of the two Committees:

That of the Domestic Committee gives good indications of the growth of our Church in those sections of the Country where its operations are carried on. More than five hundred stations have been aided during the past twelve years, seventy nine of which have become self-supporting parishes, and in which upwards of a hundred Churches have been built. The funds of this department, however, are in a depressed condition. The receipts during the past year have fallen off more than twelve thousand dollars. Nearly the whole amount due to the Missionaries, on the 1st April last, remains unpaid.

The report of the Foreign Committee gives encouraging evidences of the spread of pure religion and undefiled in some of the dark places of the earth—in Africa especially. In Greece the Missionary, the oldest in the employ of the Board, himself speaks in encouraging terms of the success vouchsafed to his labors. While in Constantinople the Bishop, understanding that nothing could be done at this meeting, all action having been postponed till the triennial meeting in October, deferred any definite information of the progress and prospects of his Mission until that time.

The principal subject of debate was, on a motion of the Bishop of Massachusetts, for a Committee to procure information from authentic sources of the plans and prospects of the Constantinople Mission, and to report to the General Convention. This was ably opposed by the Right Reverend the Bishops of Maryland, Rhode Island, and New Jersey, Rev. Messrs. Van Ingen and Whitehouse, and Mr. Newton of Massachusetts, on the ground that the action of the last Board had disposed of this question, and all other matters referring to the same subject.

☞ We have hitherto forgotten to remind the Clergy of this Diocese, that there is a prescribed form of service for the *fourth of July*, when that day falls on Sunday. It was set forth in 1841. The Corporation of Trinity Church has ordered it to be printed for use, next Sunday, in that Parish—and it may probably be obtained, to-day, by others at any of the Church Book Stores.

DEFENCE OF THE HEBREW GRAMMAR OF GESENIUS AGAINST PROF. STUART'S TRANSLATION. *By the original translator*, [*T. J. Conant, Professor of Hebrew in Madison University, Hamilton, N. Y.*] D. Appleton & Co., 8vo. pp. 52.

It will be remembered that last year two editions of Gesenius's Hebrew Grammar, as revised by Roediger, were published in this country, one by the Messrs. Appleton of this city, the other by Allen, Morrill & Wardwell of Andover, Mass. The translator of the former has issued a pamphlet, examining with no little minuteness the character of the latter. One or two brief examples, just by way of specimen, of the mistakes detected, will not we hope be interpreted as evincing our siding with either interest.

In the first sentence Gesenius is made to speak of an extensive parent language, "native in Palestine, Phenicia, Syria, Mesopotamia, Babylonia, Arabia *and also* in the countries from the Mediterranean Sea to the Tigris, and from the Armenian Mountains to the Southern coast of Arabia." Of course, the former enumeration is identical with the latter. For "and also," it should have been, "that is," the German "*also*," meaning "consequently," but having been understood by the Professor as identical with the English. The same mistake occurs again, p. 15. Prof. Stuart says, p. 75, l. 6, "In Latin is the like prolongation, e. g., *findo, scindo, tundo, jungo*; out of *fid* comes *scid* (σκεδαω) out of *tud, jug*." The original, we are told, says, "In Latin there is a correspondent lengthening of the stem, as *findo, scindo, tundo. jungo*, from *fid, scid, tud, jug*." How could one deliberately write down, and cause to be printed, such a statement as that *scid* comes by prolongation from *fid*?

We will not, however, make any other quotations of errors from the many which the pamphlet enumerates. Prof. Stuart, to sum all up, is charged with and attempted to be convicted of ignorance of German, of not giving the sense of his author, of untrue, philological teaching, and of obscure, involved, and affected expression. Under this last head are instanced "under this *rubric*," referring to a grammar rule, "in this predicament," "to the same category," "defunct endings," &c. &c. When some notice has been taken of these charges, and some reply presented, scholars, at least we ourselves, will be better able to decide.

THE UNION MAGAZINE is the title of a new claimant for public favor. It is edited by Mrs. Kirkland, a lady whose works have placed her in the front ranks of American authoresses, and who is eminently fitted to conduct a publication of the kind. The corps of writers retained includes many eminent names, such as Mrs. Sigourney, Mrs. Embury, Mrs. Childs, Mr. Lanman, Mr. Neal and others. The illustrations of this first number are two steel engravings after Matteson, a colored plate of fashions and three well executed wood-cuts. The literary merits of the number are unsurpassed by any monthly, and we confidently predict that the Union Magazine will deserve a high rank among its fellows, if not the leadership.

DOMESTIC SLAVERY CONSIDERED AS A SCRIPTURAL INSTITUTION, *in a correspondence between the Rev. Richard Fuller, of Beaufort, S. C., and the Rev. Francis Wayland, of Providence, R. I. Revised and corrected by the authors.* Lewis Colby & Co., 112 Nassau st., 18mo. pp. 254.

The correspondence which this little volume contains was carried on in 1844 in the pages of The Christian Reflector, and is commended warmly by some critics. From a hasty glance at it we judge that it possesses at least the merit of freedom from undue warmth of discussion. Both sides are conducted with courtesy and good temper.

ALLEN LUCAS, *the self-made man. By Emily Chubbuck.* Lewis Colby, 18mo., pp. 159.

This tale, by a popular writer, though making no pretensions, possesses undeniable merit. The descriptive sketch with which it opens is of rare finish. The characters, though hardly more than outlines, are clearly discriminated. Then it is of good moral tendency, and a safe book for the young reader.

To the Editor of the Churchman.

Through the medium of your Journal we beg leave, in behalf of the "Protestant Episcopal Church Missionary Society for Seamen," at this Port, to present to the Church at large, and especially in this Diocese, the present wants of the Society, and to ask the aid of Churchmen in relieving them. This Society, in the endeavor to extend its usefulness by erecting a second floating Church, located on the North River, has incurred a debt which they have succeeded in reducing to about $1500—900 of which is due for labor and materials furnished for this second Chapel; and by a resolution of the Board of Managers, adopted some time since, it is not to be consecrated until it can be presented free from debt. The Board, therefore, solicit the contributions of all who appreciate the blessings of our Holy Religion, to enable us to remove this liability of about $900, that we may consummate this laudable desire and continue to extend to the Seamen of our Port the light and life of the Gospel.

Donations for this object may be left with the Editor of this Journal, Messrs. Stanford & Swords, or the Treasurer at No. 10 Platt street.

For the Board of Managers.

COMMITTEE OF WAYS AND MEANS.

New York, June 23, 1847.

CASE OF THE REV. W. G. PARKS SMITH.

Sentence pronounced by the Right. Rev. and Lord Bishop of Exeter, in the Chapter House, on Friday the 28th May, 1847, in the proceedings instituted against The Reverend William George Parks Smith, under the Chuarh Discipline Act.

This is a criminal proceeding instituted by me, on my own mere motion, against the Rev. William Parks Smith, Minister of the Chapel of Saint John, in the parish of Tormohan, in this Diocese, for placing, or causing to be placed, and suffering to remain during the performance of Divine Service, on Easter-day, of this year, in various parts of the said chapel, and especially on the Communion Table, certain ornaments, or other unauthorised things, being "against the Laws Ecclesiastical."

I directed a commission of Inquiry into the foregoing charges against Mr. Smith, to be issued in conformity to statue 3 and 4 Victoria c. 86; and the Commissioners reported, that there was a sufficient *prima facie* ground, for instituting proceedings against the accused. Upon which Mr. Smith admitted in writing the truth of the charges which were the subject of that commission of inquiry, and has consented that I shall pronounce, without any further proceedings, such sentence as I shall think fit.

Under ordinary circumstances, I should not have instituted criminal proccedings against a clergyman, for any act, the unlawfulness of which he did not himself know; but should rather have been content to give him a private intimation of the fault which he had committed.

But, in the present instance, there were unfortunately, considerations, which compelled me to have recourse to a more public proceeding. The offence was committed under my own eye, in the chapel in which I am, and for several years have been, in the habit of bearing part in the services therein performed. Therefore, if some public notice were not taken of it by me, the reasonable inference would be, that I was not only cognizant of the act, but approved it; and yet it has partly appeared in evidence, and it is well known to Mr. Smith, that I have again and again entreated and enjoined him to abstain from all change, in matters not required by the the rubric or other law of the Church; that the act, therefore, which is now charged against him as an offence, was only the last of a series of indulgences of his own thirst of novelty, with whatever disregard of the expressed judgment of his Bishop, and at whatever hazard to the peace of his congregation.

The ornaments placed by Mr. Smith, or by others under his permission, on the Communion Table, prepared for the administration of the Lord's Supper on Easter-day last, were two glass vases containing flowers, and a cross about two feet high, decked with flowers. Was it unlawful for him to do this?

In answering this question, it is first necessary to remark, that Mr. Smith had, in his own right, nothing whatever to do with the ordering of the ornaments or furniture of the Church.

This is a matter which belongs to the Churchwardens, where there are such officers—and where there are none, as in this Chapel of Saint John's, to those to whom it may have been by proper authority confided—To the Minister's opinion, indeed, and to his wishes in all other lawful things, great deference ought to be, and doubtless will always be, shown. But, if he assume a right, which does not belong to him; if he permit himself to step beyond the line of his own duty, and to intrude on the province of others—it becomes him to be cautious to the utmost, against venturing on any act which, in itself, is even questionable.

Now, would it be lawful for any persons whomsoever, even for those officers to whose care the ornaments of the Church are especially committed; would it be lawful for them to deck the Lord's Table, in preparation for the Holy Communion, with vases containing flowers, and with a cross placed on the table for the occasion? Certainly not; unless there be an express or implied direction so to do. It is not enough, that there be no express prohibition. The very nature of the case, the general requisition of uniformity, and the positive enactment "that no form or order of Common Prayer, administration of Sacraments, Rites or Ceremonies, shall be openly used, other than what is prescribed and appointed to be used,"—all alike lead to the same conclusion, that it is not lawful for any person whomsoever, to introduce novel ornaments at his own discretion. In truth, where would the claims of such discretion end?

If one person may at his pleasure decorate the Lord's Table with a cross, another may equally claim to set a crucifix upon it—whilst a third might think it necessary to erect some symbol of Puritan doctrine or feeling—to mark his reprobation of his Romanizing neighbor.

There is, indeed, one important order in the Book of Common Prayer, as is settled by the last Act of Uniformity, and as it was enacted also by the similar statute of the 1st Elizabeth, c. 2, "that such ornaments of the Church, and of the Ministers thereof, at all times of their ministrations, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

Now, were vases containing flowers and the cross decorated with flowers, on the Lord's Table, at the ministration of the Sacrament, in use at that period? If it could be shown that they were, this would indeed be a legal and full justification of the replacing of them now, however strange and novel such a decoration might appear. But nothing of the kind has been affirmed; and, although, it seems to have been suggested by the learned advocate for Mr. Smith, that the promoter of the suit was bound to prove that these ornaments were *not* then in use, it cannot surprise any reasonable person, that the Commissioners did not assent to this demand. The only direction in the Rubric is, "that the table at the Communion time have a fair white linen cloth upon it;" and the 82nd Canon 'appoints, that the Communion-table shall be covered in time of Divine Service, with a carpet of silk, or other decent stuff, and with a fair linen cloth at the time of ministration.' This must be holden virtually to exclude all else, except what is used, or may be used, in the service itself.

If any one venture to go further—to add anything which he may deem an ornament—he does it at his peril; he must be prepared to show, that what he adds 'was in use, in this Church of England, in the second year of the reign of King Edward the Sixth;' else, he renders himself liable to Ecclesiastical censures.

Something, I understand, was said before the Commissioners respecting the custom, in the very earliest and purest ages, of decorating Churches with flowers. That such was the custom of primitive times, admits not of a doubt; but it can hardly be necessary to say, that this, of itself, is no justification of the adoption of such a practice now. If it were, the performance of Divine service, instead of aiming at anything like uniformity, would vary with the varying measures of antiquarian learning, which might chance to distinguish the different authorities in the several parishes amongst us.

But, if the claim of primitive usage could prevail in favor of decoration with flowers, certainly no such pretension can be set up for the use of the cross, as an ornament of the Sacramental table.

Such a thing was never heard of, during more than the first three centuries, of the Christian Era; and Durandus, the authority relied on by the defendant's advocate, for saying, that 'the proper place for the cross is the Lord's table,' was a Bishop and Canonist of the thirteenth century; therefore very little entitled to our attention on a question respecting the present law of our Church, even if the reasons, stated by him, were as solid, as they are, in truth, shadowy and unsatisfactory. His principal reason is this—'The cross on the Altar is placed in the middle, between the two candlesticks, because Christ in the Church is the mediator between the two peoples, (the Jews and Gentiles,) for He is the corner-stone making of both one.

I abstain from discussing this reason; nor should I have mentioned it, did it not suggest a very strong presumption, that the cross was not retained on the Holy table, by the authority of Parliament, in the second year of King Edward the sixth; for in the royal injunctions set forth in that year, (the document referred to,) while there is an express order, that the two candlesticks be retained, (though for a very different reason from that which Durandus gives, and one with which the cross has no concern; viz., 'that Christ is the very true light of the world;') there is not a word respecting the cross; surely, therefore, the cross is not there retained. And, if any doubt could remain, it would be removed by another passage of those injunctions, in which, there being an express condemnation, of 'whosoever doth superstitiously abuse ceremonies to the great peril and danger of his soul's health,' one of the instances specified is 'making of crosses of wood upon Palm Sunday, in time of reading of the Passion'—a time, when, if ever, the exhibition of a cross should seem peculiarly appropriate.

In the injunctions of Archbishop Grindal in 1571, most particular directions were given to the Churchwardens as to the furniture, and other things, which they were to provide, especially for the Communion table, but no cross is in the number. There is, however, in another part, a direction both to the Churchwardens and to the *Minister* to see *that all crosses are utterly defaced*, broken, and destroyed, within the Province of York.

Five years afterwards, 1576, when he had become Archbishop of Canterbury, in the Articles to be enquired of within this province, is specially included the following—'Whether *Crosses*, and such other relics and monuments of superstition, be utterly defaced, broken, and destroyed.' Now, without claiming for these, his injunctions and articles, the authority of law, and without deferring largely to his judgment, we must at least see in them, conclusive evidence, in the absence of everything to the contrary, that what an Archbishop, first of York, and then of Canterbury, thus peremptorily, ordered to be destroyed, could not have been among the ornaments, which, only twelve years before, and under the same sovereign, that sovereign Queen Elizabeth, were ordered by statute to '*be retained* and be in use,' because they 'were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth.'

The truth is, that however venerable, significant, and affecting, the material image of the cross is, in itself, the great abuses, which had prevailed respecting it, not only rendered the use of it in Divine Service utterly intolerable, but caused, as is notorious, very strong and lasting prejudices to prevail against even the transient image of it, made in the air, after the undisputed usage of Christian antiquity. And even these prejudices were wisely yielded to by our reformers, so far as could with propriety be done; for they rejected the practice of making the transient image on every occasion but one—that of marking the forehead of the newly baptised with the sign of the cross—an occasion on which it could not be foreborne, consistently with the duty of a sound branch of the Catholic Church. For, as was declared by the Bishops, in answer to the 'Exceptions of the Nonconformist Ministers,' at the Savoy conference—just before the last review of the Book of Common Prayer—'The cross was always used in the Church in immortali Lavacro' (Tertull.); 'and therefore *to testify our communion with them*, as we are taught to do in our creed, as also in token that we shall not be ashamed of the cross of Christ, it is fit to be used still, and we conceive, cannot trouble the conscience of any that have a mind to be satisfied.'

Such having been the wise and charitable course deliberately adopted by the governors of our Church, it is surely not too much to expect and demand, that no individual Clergyman shall presume to traverse it. For what must be the consequences of a different course on his part? Could the sudden and unauthorised re-appearance of a cross on the Lord's table—prepared as, in the present case, that table was, for the celebration of the highest and the holiest of mysteries—could it fail to give very grave and very reasonable offence? Must not such a spectacle have excited in many minds feelings of displeasure—it may be something akin to anger—ill according with that holy calmness and composure, which it must have been the wish, as it was the duty, of all, at such a season, to seek to cherish? Could a sober-minded Minister of God's Word and Sacraments voluntarily do anything likely to lead to this result? It is impossible. Mr. Smith, I am sure, did not perceive, manifest as we may deem it, the danger which he incurred. He only saw, or thought he saw, in this exhibition of a cross, something peculiarly appropriate to a Sacrament, in which 'we do show the Lord's death till He come.'

And yet there is one obvious reason, which may satisfy every considerate person, of the solid grounds of piety, as well as of prudence, which guided our reformers in rejecting this symbol from forming any part of the decoration of the Holy table.

Doubtless, it is a memorial of the death of Christ. But is it the best, the truest memorial? Is it even auxiliary to the right apprehension of the full virtue of that blessed Sacrament, of which our Lord said, 'do this in remembrance of me.' True, both the cross, the humanly selected symbol, and the Divinely instituted Sacrament, are alike memorials of the death of Christ. But man's invention looks to the mere death; our Lord's ordinance to 'the *Sacrifice* of the death of Christ." For as He, 'by his own Blood, entered in once into the holy place' 'now to appear in the presence of God for us'—continually, that is, commemorating, and pleading for us, in Heaven, His one Sacrifice of Himself; so, in the Holy Eucharist, He hath commanded His ministers, continually to commemorate and plead before God the same Sacrifice, upon earth, reciting His very words, and repeating His whole action, when He instituted the Sacrament.

Again. the cross, man's invention, looks only to the crucified Body—the Body in its utmost humiliation: Christ's ordinance regards the Body, not in its humiliation only; but also, and chiefly, in its glory. It is to us indeed a memorial of His death, but it is, at the same time, both a memorial, and a communion, of 'the inestimable benefit of that His precious death.' 'We do show that death, by *eating and drinking*' the elements of bread and wine, made by His blessed word to be to us, verily and indeed, His Body and His Blood—'drawing near with faith, and taking the holy Sacrament to our comfort,' in other words, openly acting our belief, that 'our souls are as really strengthened and refreshed by the Body and Blood of Christ,' 'taken and received by the faithful in that Sacrament,' 'as our Bodies are by the Bread and Wine.'

This is the true and full memorial and commemoration of our Lord's death—instituted by Christ himself—observed by the Holy Catholic Church through all ages, and which will never cease to be observed by it, 'till he come'—till faith be swallowed up in knowledge, till 'we shall know, even as we are known.'

In truth, therefore, the outward, the material cross, is peculiarly unfitted to be placed in contact with the sacramental symbols. Instead of exciting the mind to due contemplation of the triumphant issue of our Lord's sufferings, it tends to chain it down to the sufferings themselves. Instead of being, as doubtless Mr. Smith, and others, design it to be, a mark of high and special veneration of the Sacrament, it does, in truth, accord rather with the low and degrading notions of those, who see in the Holy Ordinance nothing more than the bare remembrance of what is passed and gone; not, as it is in truth, a symbol of that which abideth for ever, even of the powerful intercession of our Great High Priest—of Him, 'who ever liveth to make intercession for us.' And thus, in the exhibition of the cross, on the Lord's Table, we have only a fresh instance of the foolishness of man's wisdom, when it seeks to improve, or to add to, the institution of Christ himself.

But I have done. If I have said more than the particular occasion may seem to demand, it is, because I feel the necessity of opposing myself openly and firmly to every unauthorized innovation, from whatever quarter, in our form of Common Prayer; especially in that most sacred portion of it, the administration of the Sacraments of the Lord—for, be it never forgotten by us, that 'the due use of the Sacraments,'—in other words, the reverent observance of them, and not this only, but also a thankful sense of the saving grace conferred in them and a firm adherence to the true Catholic Faith respecting them, in its purity at once, and its integrity—is by our Church itself declared to be essential to a true Church—it is, indeed, 'Articulus stantis vel cadentis Ecclesiæ." Surely, not less can be said of those heavenly ordinances, in which (to use the language of our homily of the Sacraments) 'God embraceth us, and offereth himself to be imbraced of us'—which, 'set out to the eyes, and other outward senses, the inward working of God's free mercy, and do, as it were, seal in our hearts the promises of God'—which are 'visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our Holiness, and joining in Christ." Surely of the honor of these Sacraments, of the solemnity, the propriety, the due and uncorrupted order of their ministration amongst us, we never can be too jealous.

In conclusion, as there is no ground on which the act, admitted by Mr. Smith, can be deemed lawful, it is my duty to adjudge that he be admonished, and I do now admonish him not again to offend in the like manner; and I further order that he pay the costs of these proceedings.—*Western Luminary.*

From the Banner of the Cross.

"SENTENCE BY THE BISHOP" OF THE REV. MR. TRAPNELL.—We extract the following document from the Report of the trial of this case published by Joseph Robinson, Baltimore, and for sale in this City by S. H. George, 26 South 5th street.

To the Rev. Joseph Trapnell, Jr.,
Rector of St. Andrew's Church, Baltimore.

Rev. and Dear Brother:—I yesterday morning received from the Rev. Dr. Wyatt, as President of the Standing Committee of the diocese, a paper, of which the following is a copy:

[*Here is inserted a copy of the Opinion.*]

The receipt of the foregoing document, together with the proceedings of the Standing Committee which have this day come into my hands, makes it my painful duty to proceed to the infliction of such Ecclesiastical censure as the measure of the offence deemed by the Committee to have been substantiated against you, demands.

I gladly find myself enabled, by the tenor of the opinion of the Committee, to fix on the lightest form of censure recognized by the canon, and subject you only to *reproof* for the offences against the decency and order of the Church of which you have been guilty.

Those offences, my dear Brother, although committed, I am persuaded, in honest but mistaken views of duty, and in part under an excitement such as even the meekest of men suffered to betray him into sin, were yet not light, either in the eye of God, or in their consequences to the Church of our Redeemer.

He who has commanded us to be zealous for the truth, and has signified His permission that in things indifferent every man may abound in his own sense, has also required the younger among his servants to submit themselves unto the elder; yea all of us to be subject one to another, and be clothed with humility; and has classed courteousness as a Christian duty with concord, love, and abstinence from the return of evil.

In assuming to pass judgment on your Bishop's course and motives, and to arraign him, first privately, and then before the whole community, as guilty of evil intentions and bad faith, you sadly forgot the kindness which became the nature of your relations to a spiritual father, and the modesty which those relations, not less than the difference of age and station, made it incumbent on you to observe.

In publishing to the world a correspondence in which zeal had already outrun discretion, and which, though official, was still private, without permission of the other party, you exposed the Church to certain obloquy, your ecclesiastical superior to great injury, and your own conduct and motives to lamentable misconstruction and misrepresentation.

I would not say these things, my dear brother, were they not required by the duty of reproof, which my office imposes on me. I say them, not in reproach, but in the hope that when thus solemnly presented, they will be received by you in the same spirit in which they are addressed, as warnings for the future drawn from the errors of the past, and as incentives to prayer for increase in that most excellent gift of charity, which suffereth long and is kind, doth not behave itself unseemly, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things. No temper so well becomes a minister of the cross as lowliness of heart. In no way is the true and enduring influence, so necessary for our success as ambassadors of Christ and stewards of the mysteries of God, as readily attainable as by a quiet, long-suffering, humble, meek demeanor. Surely there is no disposition of mind more requisite to those who minister about holy things, than an unsuspicious readiness always to put the best construction upon the conduct of all men, especially of our brethren in the faith, and most of all of our associates in the ministry of reconciliation! These characteristics, dear brother, your present situation may tend to aid you in attaining. Great will be your advantage, if the blessing of God upon your sorrow for your fault and upon your earnest prayer for his preserving grace to prevent its repetition, bring about so happy a result! That such may be the case, and that you may more and more enjoy the teaching and help of that Blessed Spirit, whose fruits are love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, shall be the constant prayer in your behalf of your

Faithful and affectionate friend and brother,
(Signed)
WM. ROLLINSON WHITTINGHAM,
Bishop of Maryland.

For the Churchman.

CORRECTION.

Mr. Editor,—The omission of a line or two in the printing of my communication in your last, gives it rather an awkward shape. As I sent you a copy of the original draught, it is possible the mistake may have been committed by me in transcribing.

I am made to say, "The reason he assigned was, that according to the injunctions and spirit of the following passages of the word of God." It should be—"The reason he assigned was that *Mr. Walker had not, before repelling the party, acted* according to, &c.

It was meant to present distinctly to the reader the fact, that the Bishop of Illinois had restored to the communion one who had been suspended by his rector for drunkenness and profanity, because the rector had not previously acted upon the cited Gospel rule; and to contrast the fact with the same Bishop's entire disregard for that rule, a few months after, in the case of the Bishop of New York.

MORALITY.

DOMESTIC INTELLIGENCE.

CONFIRMATIONS AND OTHER SERVICES BY BISHOP DE LANCEY IN THE DIOCESE OF NEW YORK.

June 14. At Schuylerville, in the afternoon, in the Methodist house of worship, preached and confirmed *three persons.*

June 15. Preached in St. John's Church, Stillwater.

June 16. Preached in St. Luke's Church, Mechanicsville, in the morning, and in Grace Church, Waterford, in the afternoon.

June 17. In St John's Church, Cohoes, preached and confirmed *sixteen* persons.

June 18. In St. John's, Troy, preached and confirmed *fifty* persons, including *thirty* of the Church of the Holy Cross, and *twelve* of Christ Church.

June 10. In St. Paul's Church, Troy, preached and confirmed *twenty-five* persons.

June 20. In St. Andrew's Church, Harlem, preached and confirmed *twelve* persons.

In St. George's Church, Astoria, preached in the afternoon.

In Emmanuel Church, Brooklyn, in the evening, preached and confirmed *eight* persons.

June 21. In St. Cornelius' Church, Governor's Island, confirmed *eighteen* persons in the afternoon.

June 25. At the Church of the Holy Communion, confirmed 10 persons.

June 27. At Calvary Church, ordained the following persons as deacons, viz:

Alvon Gregory, Daniel C. Millett, and Charles Woodward of Western New York. Joseph Brewster, of Connecticut. Thomas McClure Peters, Daniel D. Flower, Edward Magee, William H. Harison, jr., Frederick M. Shelton, Henry E. Duncan, Thomas N. Benedict, Minot M. Wells, John C. Sterling, and Michael Scofield of New York—Alumni of the General Theological Seminary.

June 27, P. M. At the Seamen's Church of our Saviour, confirmed 12 persons.

At the Church of the Good Shepherd, confirmed 11 persons in the evening of the same day.

June 28. Consecrated Grace Church, West Farms, and admitted the Rev. Wm. Alfred Jenks, deacon, to the holy order of priests.

June 29. Consecrated St. John's Chapel, Tuckahoe, Westchester county, and confirmed two persons. P. M. of the same day, laid the corner-stone of Grace Church, Brooklyn Heights.

On Monday last, the Right Rev. Bishop DeLancey consecrated Grace Church, Westchester, now West Farms. The procession was duly formed by the Churchwardens and Vestry of the Parish, together with the Bishop and clergy, in surplices and gowns, and moved to the church, where the Instrument of Donation was handed to the Bishop by the Senior Warden, and read by the Rev. Lot Jones. The Act of Consecration was read by the minister-elect, the Rev. Washington Rodman; Morning Prayer was said by the Rev. Dr. Whitehouse, the Rev. Dr. Coit reading the Lessons; the sermon was preached by the Rev. Mr. Goddard, late of Staten Island—in the course of which the Reverend gentleman admirably maintained the doctrine of the Real Presence. The consecration being concluded, the Rev. William Alfred Jenks, Rector of St. Paul's Church, Glen Cove, and an Alumnus of the General Theological Seminary, was admitted to the holy order of Priests. The candidate was addressed by the Bishop, and presented by the Rev. Wm. Eigenbrodt, who together with Rev. Drs. Whitehouse and Coit, and the Rev. Mr. Walton, united in the imposition of hands. There were likewise present, the Rev. Messrs. Powell, Shimeall, Chauncey, Aldis, Jones, (Geo.,) Miles, Bolton, &c. M.

On Tuesday last, the Festival of St. Peter, the corner-stone of Grace Church, Brooklyn Heights was laid by the Right Rev. Dr. DeLancey, Bishop of Western New York, in the presence of a numerous assemblage of persons from Brooklyn and New York.

The Evening Prayer having been said by the Rev. Dr. Haight and the Rev. Prof. Parks, assisted in the lessons by the Rev. Mr. Fish, of Calvary, and the Bishop pronouncing the Absolution, the procession moved from Emmanuel Church, in the following order, the Architect, Richard Upjohn, Esq., the Building Committee, and Vestry of the Parish; the Right Rev. the Bishop, supported by the Rector the Rev. Francis Vinton and the Assistant Minister, the Rev. Mr. Wyatt, the Rev. Drs. Berrian, Haight, Hackley, Proal, (*W. N. Y.*) and the Rev. Messrs. Parks, Forbes, Marcus, Frazer, Diller, D.V.M. Johnson, Clapp, Douglass, Howland, Hunter, Fish, Noll, Boyd, (*Miss*) Davis, (*Pa.*) Noble, (*Con.*) Leonard, Flower and Millett; the Vestrymen of Sister Churches, the Choir and Congregation of the Parish.

The Box enclosed within the Stone contains a copy of the Holy Bible, a copy of the Prayer Book, a copy of the Canons and Constitution of the Protestant Episcopal Church in the Diocese of New York. Moreover on the Tablet is engraved the name of the Right Rev. Benjamin T. Onderdonk, D. D. as Bishop of the Diocese of New York' A very sound and appropriate Address was delivered by the Rector the Rev. Francis Vinton. Most of the clergy appeared in their surplices and stoles.

The spot selected by the Vestry for the erection of their new church, is the most lovely of any, probably, in the whole city—it is in the midst of a grove of fine, stately trees, on Brooklyn Heights. Here the distinguished Architect will, doubtless, lay himself out to furnish a specimen of Church building not to be surpassed by any in the city; so that Grace Church shall indeed be *the* Church in Brooklyn for all time to come.

May God's blessing attend the important undertaking of this flourishing and highly prosperous parish! M.

MICHIGAN.—The Convention of the Diocese of Michigan held its sessions on the 2d and 3d of June. As usual, little of particular interest occurred. From the clerical reports it appears that there has been an increase in the parishes occupied by clergymen, but there are many parishes vacant, and some amongst the most important. Though there have been several removals, the ordinations which have taken place within the diocese, has kept the numbers good. The Rev. C. C. Taylor, of Ann Arbor, was chosen Secretary, the Rev. C. W. Fitch, the Secretary for the last four years, having removed to Piqua, Ohio. Standing Committee—Revs. F. H. Cuming, C. C. Taylor, Wm. N Lyster, Richard Bury, Messrs. C. C. Trowbridge, H. P. Baldwin, and D. B. Miller.

Messrs. Trowbridge and Baldwin declining a re-election to the General Convention, the delegation now stands, Rev. Messrs. F. H. Cuming, C. C. Taylor, A. D. Cole, J. S. Large, and Messrs. P. E. DeMill, D. B. Miller, J. W. Gordon, and Dr. A. Palmer. Treasurer of the Diocese—Mason Palmer, of Detroit.

The Standing Committee was constituted a committee to inquire into the expediency of establishing a Diocesan Academical Collegiate and Theological Institution. A committee was appointed to take measures for getting the churches of the Diocese incorporated, a subject heretofore attended with some embarrassments.

Efforts were made to raise something for the relief of the Bishop from some of his parochial duties, that he might be more at liberty to visit the diocese; but the sum of $400, proposed to be raised, left too great a deficiency, so the subject was dropped. It is proposed to inquire what the parishes are willing to do for this object.

The next Convention is to be held in the village of Kalamazoo, on the first Wednesday in Jnne, 1848.—*Episcopal Recorder.*

RHODE ISLAND.—On Friday, June 18th, four persons were confirmed in St. Philip's Church, Crompton Mills. Evening prayer was read by Rev. J. H. Eames, and the preface in the confirmation office by the Rev. D. Henshaw. The Bishop delivered a sermon and address.—*Christian Witness.*

CONNECTICUT.—At the request of many readers, we publish below a portion of the Report made to our late Diocesan Convention by the Committee on Parochial and Common School Education.

REPORT—EXTRACT.

The appointment of the present Committee arose from the suggestion that books of a sectarian tendency had found their way into some of the Common Schools, as manuals of instruction. Those which have become the subjects of discussion, were charged with partial and incorrect statements in the history of the settlement of New England; adapted to produce unjust impressions of the character and principles of the English Church at the period of the Puritan separation. As members of the same communion, we have a right to claim that in the Common Schools nothing but the truth should be taught concerning the history of that Church; and that the truth itself should not be distorted by insidious comments. Something may be allowed to reverence for ancestors; but statements having entirely the air of a single religious school, and fitted only to confirm all its prejudices, ought not to be poured into the minds of children gathered from families of different persuasions. *Emerson's Questions on Goodrich's History of the United States*, are written throughout in such a spirit, and should be removed from Common Schools, wherever they are now employed. In the Report of the Superintendent of Common Schools for 1846, only one School Society is reported as using them: but the returns, in this point, are plainly incomplete. *Goodrich's History* itself, *Whelpley's Compend*, and perhaps some others amongst the school-books which are sometimes used, contain passages which should be expunged or modified. Private remonstrance from respectable sources may often be sufficient for the removal of any obnoxious manual. Beyond each School Society, there is no other tribunal of appeal, except public sentiment or legislative authority. The evil certainly exists; but not so extensively as the Committee had feared; and seems rather to call for a general exercise of vigilant supervision, than for any specific measure on the part of this Convention; especially as it is understood that the Legislature, now in session, have in contemplation some measures, which may possibly have a bearing on this subject.

Such a supervision is also especially needful in regard to reading-books; which by constant reiteration must fix upon the unwary the sentiments which are expressed in their contents. It is very easy thus to introduce very erroneous and pernicious habits of thinking; and some of these books are prepared by those who hold in no reverence some of the most sacred doctrines of the Christian Revelation. Selections from writers of the same tone may easily prevail in their books, until the youthful mind is attracted by error. The remedy is found in such criticism as may make it the interest of publishers to exclude partiality and corruption; and in the preparation of manuals in a better and more devout spirit. In this task, the Committee would gladly see more of their brethren enlisted. After the remarks which have been heard to-day in the Address of the Bishop, the Committee do not think it necessary to present any Resolution for the action of the Convention. But they are unwilling to close their Report without reminding the Convention that, beyond the whole sphere of secular instruction, the Christian education of children within the Church is committed to the conscientious diligence and the fervent prayers of parents themselves, of pastors, of sponsors, of Sunday School Teachers, of Christian masters and employers, and of those preceptors to whom, whether in Parochial or Family Schools, or in private seminaries, something more than the work of secular instruction has been entrusted.

GEORGE BURGESS,
N. S. RICHARDSON, } *Committee.*
WM. PAYNE,

[*Calendar.*

In publishing, last week, among the proceedings of the Convention, the names of the Reverend gentlemen who compose the Committee on the erection of the proposed Monument to the memory of our First Bishop, we inadvertently omitted that of the Rector of St. James's, New London, whose excellent taste, as well as the circumstance of his being the present Incumbent of Bishop Seabury's Parish, entitle him to a place on such a Committee. We now give a correct list: The Rev. Dr. Jarvis, the Rev. Robert A. Hallam, the Rev. A. Cleveland Coxe, the Rev. Dr. Burgess, and the Rev. Dr. Mead. —*Ib.*

PENNSYLVANIA.—Bishop Potter has just put forth, to be used on the 5th Sunday after Trinity, July 4th, a Prayer and Thanksgiving, the former to come immediately before, the latter immediately after, the General Thanksgiving.

MARYLAND.—June 7th, the Bishop visited Broad Creek Church, St. John's Parish, Prince George county, celebrated the Eucharist, and confirmed 4 persons. The next day, in St. John's Chapel, Bumpy Oak, he said Evening Prayer, and confirmed 5. Wednesday, the 9th, 2 were confirmed in Durham parish Church, and the Eucharist celebrated. Thursday, the Convocation of Charles county met in Christ Church, Port Tobacco. Present, Rev. Messrs. Marbury, Mitchell, (New Jersey,) Prout, Todd, and Wilmer. The Bishop preached in the Morning Service, and the next day, the Feast of St. Barnabas, preached again and celebrated the Eucharist. Saturday, in Trinity Parish Church, Charles county, 7 were confirmed, and the Eucharist celebrated. Sunday, the Second after Trinity, in William and Mary Parish Church, Charles county, the Bishop preached, baptized 5 infants, and celebrated the Eucharist. In the afternoon, after a sermon by Mr. Abercrombie, the Bishop addressed the male portion of the congregation on their neglect of religious privileges. Monday, in the same church, 2 were confirmed. Tuesday, in the same church, the Bishop celebrated the Eucharist, and preached in the morning, and in the afternoon addressed the congregation after a sermon by Mr. Chew. Thursday, the 17th, in the Chapel of Trinity parish, Charles county, (Oldfields,) 8 were confirmed, and the Eucharist celebrated. Friday, the 18th, in All Faith Parish Church, St. Mary's county, the Bishop celebrated the Eucharist and confirmed 28 persons.

The Church Times gives a detailed description of the church at Easton, Md.—an account of the consecration of which we gave last week. We here abridge the description:

Christ Church, Easton, is of stone, in the First Pointed style. It consists of Nave and Tower, the former being 70 feet by 44. There is no chancel, but an elevated platform at the end of the nave is railed off as a substitute, and contains the altar and credence, a "Bishop's chair, and seats for the clergy." The Altar is 6 feet by 3, and solid, the cloth is scarlet. An Altar screen contains the Creed, Lord's Prayer, and Decalogue inscribed in gold. The reading-desk and pulpit are outside the rails on different sides; they are entered from within the railing. All the wood-work hitherto mentioned is of oak. The platform is raised three steps. The font is near the rails. The side windows of the church are of two lights, it is not stated whether foliated or not. The tower has a triplet, no mention is made of any altar-window. There is no middle alley between the seats. The tower is square, and is surmounted by a spire having at the summit "a bold and beautiful Latin cross."

VIRGINIA.—Bishop Johns confirmed June 10th, in Christ Church, Wellsburg, 3 persons, June 11th, in St. John's, Brooke county, 2, and June 13th, in St. Matthew's, Wheeling, 19.

OHIO.—June 5th, Bishop McIlvaine laid the corner-stone of a church to be erected in Mansfield, Richland county, and the next day confirmed 3 persons.

TEXAS.—Bishop Freeman has lately visited several parts of this State. The whole number of confirmations was 61.

Notices.

SERVICES FOR THE DIOCESE OF NEW YORK.

Heving been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal Services in that Diocese, where they may be needed in Churches which have not been recently visited, I hereby give notice that I shall, God willing, visit the following named places in Schenectady, Saratoga, Washington, Rensselaer, and Albany counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the parishes already visited, as I can render in connexion with this arrangement, will be cheerfully given if requested.

Thursday,	July,	1st,	" West Point, conse'n,	10 A. M.
Saturday,	"	3d,	" Stockport—conse'n,	10 A. M.
Sunday,	"	4th,	" Hudson,	10 A. M.
Tuesday,	"	27th,	" Morristown,	3 P. M.
Wednesday,	"	28th,	" Ogdensburgh,	3 P. M.
Thursday,	"	29th,	" Canton,	10 1-2 A. M.
"	"	"	" Potsdam,	3 P. M
Friday,	"	30th,	" Waddington,	10 A. M.
"	"	"	" Norfolk,	3 P. M.

May 10th, 1847.

Future notice will be given of further services in other counties.

☞ The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

EMIGRANT STRANGER FREE CHURCH
OF
ST. GEORGE THE MARTYR,
No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of BRITISH EMIGRANTS. Landing in this country, as strangers, they are often drawn entirely away from the fold of the Church of which they were members and attendants in their native land. They are not aware that the *American Church*, whose real principles and character they often hear misrepresented, is identically the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come: and, for want of this knowledge and proper spiritual guidance, they are sometimes led off from the care of the Church into strange pastures, and sometimes, even into the haunts of infidelity and vice.

The Services of this Church being those of the *Protestant Episcopal Church in the United States of America*, are intended to be available to all persons who desire to have the ministrations of God's Holy Word and blessed Sacraments. The seats are entirely free, open to the use of all who are willing to occupy them. Such families, therefore, whether English or American, as reside within the immediate vicinity, and are not in the habit of worshipping regularly elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, in the morning at half-past Ten o'clock, in the afternoon at half-past Three, and in the evening at half-past Seven. The Holy Communion is administered on the first Sunday in the month, and on all Festival-Sundays throughout the year.

The Sunday School commences at 9 o'clock in the morning, and parents are solicited to send their children.

MOSES MARCUS, Rector,
Missionary to British Emigrants, and Chaplain
of the "St. George's Society of New York."
New York, May 22, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is now open for Divine service on Sundays at the following hours—10 1-2 A.M., 3 1 2 P.M., and 7 1-2 P.M.

This arrangement will continue until further notice.
May 1st, 1847.

☞ The Rectorship of the Church of the Holy Martyrs has been transferred by the late incumbent, to the Rev. James Millett, who holds divine service at the Military Hall, Bowery, opposite Spring street, every Sunday morning and afternoon, at 10 1-2 and 3 1-2.

Contributions in aid of this church may be left with the Rector, at 70 East 19th street, near 4th Avenue, or at 76 Varick street.

A small communion cup and paten, a baptismal bowl, and the use of a seraphine, would be thankfully received—a surplice also would be highly desirable.

New York, May 29, 1847—tf

WASHINGTON AND OTHER POEMS.. By Cynthia Bullock, a graduate of the New York Institution for the Blind. For sale at this office. Price 50 cts.

New York, May 15, 1847—tf

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A. M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches*, are respectfully invited to attend.

ST. SIMON'S FREE GERMAN CHURCH.

Houston street, between Pitt and Ridge streets.
Rev. THOMAS COOK, Minister.

Divine service is regularly held in the above church every Sunday morning at half-past 10, and half-past 7 in the evening.

Friends of the church acquainted with the German language are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9 A. M., and 2 P. M. The instruction is imparted in the English language. Teachers are very much needed.

June 5, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 15th June, the Treasurer has received the following contributions:

From Christ ch, Wiltown, S C, for the Jews, 20; Grace ch, Providence, R I, for Maine, 10; a member of St James's ch, Bristol, Pa, for the Jews, 5; offering of a clerk, for Domestic Missions in the U S, 7; St James's, Fairhaven, Ct, half, 4; Christ ch, Savannah, Ga, 1; a friend to Missions, Brooklyn, 1; Grace ch, Sheldon, Vt, 3 75; Christ ch, Enosburgh, 1 25, Ladies' Missionary Society, Christ ch, Lexington, Ky, 5 70; monthly collection, Christ ch, Norwich, Ct, half, 10; collection at the annual sermon at the Ch of the Ascension, 49 29; special in do, to educate an Indian child to be called Charles Henry Halsey, 20; Mrs Hoag of Sandy Hill, N Y, for Missions in Wisconsin, 50; through E W Howard, Esq, Sunday offering, Grace ch, Providence, (Jews,) 34 26; thankoffering, for do, 10; Domestic Missions, 1; Meherin parish, Va, 19; Ladies' Missionary Society, St John's ch, Portsmouth, N H, Western Missions, 25; Indian, do, 5; Good Friday collection, do, for the Jews, 15; R H Randolph, Esq, of New Orleans, by the hands of Floyd Smith, Esq, 10. Total, $307 25.

THOMAS N. STANFORD, Treasurer,
New York, June 29, 1847 139 Broadway.

Foreign Missions.—Since his report of June 22d, the Treasurer acknowledges the receipt of the following amounts:—

From St James's ch, Fairhaven, Conn, half, 4; Ladies' Philanthropic Society, Providence, R I, for support of Mrs Hening, Africa, 200; Ladies' Missionary Society, Christ ch, Lexington, Ky, for Constantinople, 25; Mrs T and daughter, Ch of Ascension, N Y, education, China, 25; Grace ch, Sheldon, Vt, half, 3 75; Christ ch, Enosburg, Vt, half, 1 25—5; St Helena ch, Beaufort, S C, for education, China, 100; St Paul's ch, Bloomsburg, Pa, 6; Ch of Ascension, collection after sermon before the Board, half, 49 29; S S, Christ ch, Norfolk, education 3 children, Africa, 60; S S, through Seminary, Va, education, Africa, 10; St John's ch, Stamford, Conn, Rev Dr Todd, for Constantinople, 25; S S, St Andrew's ch, Pittsburg, for education 3 children, China, 37 50; Christ ch, Savannah, Ga, 2; do, for Africa, 55 cts; do, col'd S S, for education, Africa, 20; col'd congregation, Ogeechee Mission, for Africa, 5. Total, 546 29.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

For Church at Shanghai.—St Helena ch, Beaufort, S C, 50; J C A, St Paul's ch, Norfolk, Va, 10.
New York, June 29, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 25th ult., the following contributions, viz:—

From Christ ch, Marlborough, Rev Samuel Hawksley, 4; St George's ch, Newburgh, Rev Dr Brown, 17; St John's ch, Monticello, Rev E K Fowler, 3. Total amount, $24.

C. N. S. ROWLAND, Treasurer,
New York, June 29, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

By the hands of the Rev. Charles H Halsey, from a few benevolent ladies of Christ ch, Watertown, Ct, Miss H P Bradley, treasurer, 10; "a friend," 1; St John's ch, Monticello, Rev E K Fowler, missionary, 2; St Mark's ch, Malone, Rev H S Atwater, missionary, 2; a friend, for the German Prayer Book, 1. Total, $16.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, June 29, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Jeremiah C Garthwaite, to constitute himself a life member, 10.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street
New York, June 29, 1847.

St. Simon's *German Free Church.* The Treasurer gratefully acknowledges the receipt of the following sums towards the support of the above church:

By the Rev Thomas Cook, from John David Wolfe, Esq, $25.

Further donations towards the support of the above church will be gratefully received—and may be left with Messrs. Stanford & Swords, 139 Broadway; J. H. Swift, 158 Water street; or with

JOHN A. VAN BLARCOM, Treasurer,
New York, June 29, 1847. 27 Water-st.

German Prayer Books for St. Simon's Church.—Received from Frederick F Schuchardt, $5; L Philips, $3. Total, $8.
Leaving $24 to be collected.
JOHN MCVICKAR, Chairman, &c.

Married.

On Thursday, the 24th ult., at the Church of the Ascension, by the Rev. J. M. Wainwright, D.D., JOHN HENRY HOBART CUSHMAN to MARY, eldest daughter of the Rev. R. TOWNSEND HUDDART, all of this city.

On Thursday, the 24th inst., in Trinity Church, Lansingburgh, by the Rev. A. T. Twing, ALEXANDER WALSH, Jr., to M. LOUISA BARTON, daughter of Rufus Barton, Esq., all of that place.

On Tuesday, June 29th, at St. Michael's Church, Bloomingdale, by the Rev. William Richmond, the Rev. THOMAS MCCLURE PETERS, to ALICE CLARISSA, daughter of the Rev. WILLIAM RICHMOND.

Calendar.

JULY.

4. Fifth Sunday after Trinity.
11. Sixth Sunday after Trinity.
18. Seventh Sunday after Trinity.
25. Eighth Sunday after Trinity.—St. James the Apostle.

AUGUST.

1. Ninth Sunday after Trinity.
8. Tenth Sunday after Trinity.
15 Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Thirteenth Sunday after Trinity.

Advertisements.

NEW MERCANTILE LAW BOOKS.
D. APPLETON & CO.
Have Just Published.

I. A COMPENDIUM OF MERCANTILE LAW. By John William Smith. From the Third and Last English Edition: greatly Enlarged by the Addition of Notes and References to American Authorities, by Jas. P. Holcombe and William T. Gholson. 1 vol. 8vo. neatly bound. Price $4.

II. A SELECTION OF LEADING CASES UPON Commercial Law, decided in the Supreme Court of the United States; with Notes and Illustrations. By James P. Holcombe. 1 vol. 8vo, $4.

Extract of Letter from Hon. Rufus Choate.
BOSTON, June 24, 1847.

"I had been somewhat familiarly acquainted with 'Smith's Mercantile Law,' from its first appearance; and well recollect that once citing it before Mr. Justice Story, he interrupted by saying, 'and a very excellent work it is.' This I suppose to be quite the universal judgment of the profession. I have not been able to examine the additions of Messrs. Holcombe and Gholson minutely, but I have read their notes on several distinct titles, and thought them excellent.

"The more authoritative of the American determinations are collected and their doctrines, whether in concurrence with or in dissent from the English cases, are summed up with something like the brevity, terseness, and precision of the style of the text itself.
"RUFUS CHOATE."

Extract of a Letter from Hon. Ex-Chancellor Kent.
NEW YORK, June 19, 1847.

"The book of Mr. Smith on Mercantile Law I think to be excellent and of high authority, and I beg leave to recommend it to patronage with my strong approbation.

"The other work of Mr. Holcombe, on Leading Cases on Mercantile Law, is also a learned and useful publication. The cases collected are very important, and such as I have long studied; and his notes have added much to their elucidation and value. In my opinion, every lawyer who means to be a master of commercial law should possess, or have a thorough knowledge of these works.
"JAMES KENT."

Extract of a Letter from the Hon Wm. Kent, Prof. of Law in Harvard University,

"It is surely quite unnecessary to express an opinion on this well known work of the remarkable lawyer, whose premature death has been so sincerely deplored by the profession in America, as well as England.

"This edition appears to me to be the best that has appeared amongst us; and the Notes of the American Editors, Messrs. Holcombe and Gholson, are very well done, and will be found, by the American student and lawyer, useful additions to the original work.

July 3—1t "WILLIAM KENT."

CONGRESS HALL—SARATOGA SPRINGS.

THE public are respectfully informed that this establishment is now open, as a Temperance House, for the reception of company. During the last winter, many desirable improvements have been made for the greater comfort and convenience of visitors.

JOSHUA COLLINS.
July 3—4t JOHN FORD.

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July 3—1t

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July 3—1t 10 John street.

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THE WORSHIP OF NATURE.

The ocean looketh up to Heaven,
As 'twere a living thing;
The homage of its waves is given
In ceaseless worshipping.

They kneel upon the sloping sand,
As bends the human knee,
A beautiful and tireless band—
The Priesthood of the Sea!

They pour the glittering treasures out
Which in the deep have birth,
And chant their awful hymns about
The watching hills of earth.

The green earth sends its incense up
From every mountain shrine,
From every flower and dewy cup
That greeteth the sunshine.

The mists are lifted from the rills
Like the white wing of prayer,
They lean above the ancient hills
As doing homage there.

The forest tops are lowly cast
O'er breezy hill and glen,
As if a prayerful spirit pass'd
On Nature as on men.

The clouds weep o'er the fallen world,
E'en as repentant love,
Ere to the blessed breeze unfurl'd,
They fade in light above.

The sky is as a temple's arch,
The blue and wavy air
Is glorious with the spirit-march
Of messengers of prayer.

The gentle moon, the kindling sun,
The many stars are given,
As shrines to burn earth's incense on—
The altar-fires of Heaven!

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXV.

The Anniversary of the Declaration of American Independence, is a day fraught with matter for serious and important reflection to the Christian citizen. If extensive effects on the state of the world, and the character and condition of man, warrant us in recognizing the superintendence and control of Him who ordereth all things in heaven and in earth, the adoption of the instrument setting forth that declaration, should be regarded as no unimportant part of those dispensations of Divine Providence, whereby, for the last three quarters of a century, the state of the world has been ordered. Thirteen provinces of a great and powerful monarchy, believing that their just claims upon their natural guardian had not been met, and that their treatment by her was such as justly to call for a severance of the tie which bound them to her as a superior, and satisfied, after the failure of conciliatory efforts, that the bold and decided measure of separation is that which only comports with safety and duty, adopt that measure. A long, arduous, and for no inconsiderable period, doubtful, struggle ensues. Minds of no ordinary ability to devise, and arms of no common nerve to execute, means for the ultimate attainment of the object, are needed, and are found. A new and vast empire is added to the nations of the earth. The spirit of freedom thus engendered extends to distant countries. It has indeed come in contact, and been engaged in inglorious cooperation, with much that disgraces, pollutes, and curses the human character and state. But this is no more than has been the case with every principle, however good in itself, which frail man has adopted as a ground of action. The blessed reformation of the Christian Church was made, in no small degree, subservient to some of the worst, most selfish, and most worldly principles of our nature. But the Lord God Omnipotent reigned in sovereign control over all; and has brought, out of all, such a religious, moral, and intellectual change in the human state as has entailed on us the richest blessings, and the highest privileges. The wrath of man is made to praise the Lord. Human obliquities and sins are overruled for good; and not unfrequently made instruments in His hands of just and salutary discipline. And although Christendom is still seriously injured by the abuse, and the exeessive and lawless indulgence, of the principles which prompted the reformation; yet has there always been in the Church, by God's blessing, living and acting proof that the reformation was indeed a holy and good thing, needful for restoring the Church to its primitive purity, and by no means necessarily followed by the casting off of evangelical faith and order. In the present day especially the watchful guardianship of the Church's Divine Head is giving us, in His people's increased attention to Catholic principles and devotion, strengthening ground of faith, that means and agents will not be wanting for bringing back our holy religion to what it was in its primeval state.

Although the spirit of civil freedom which was both a cause and consequence of our declaration of independence, has been, and is, in too great a degree among ourselves, and once was, in an infinitely greater, in another nation, made subservient to mere licentiousness, and dislike for even religious and moral restraint; yet he must take a prejudiced view indeed of the state of the world, who does not see, that it has effected important and valuable civil, moral, and religious improvements; that it has uprooted ancient prejudices and superstitions of the most degrading and deleterious character; that by bringing man, in all his diversity of rank and station, into a more intimate acquaintance and intercourse with his fellow man, it has strengthened the sensibilities and sympathies of his nature, and rendered their mutual connexion happier and more useful; that by throwing more generally open the avenues to wealth, honor, and station, it has encouraged to an emulation ennobling to its subjects, and most beneficial to the community; and that by causing religion to do its own hallowed work, protected only, but not controlled and hampered, by the civil arm, it has removed from it the obnoxious features, and purified it from the corrupting and paralyzing policy, which state ecclesiastical establishments have so generally produced.

God has undoubtedly great ends still in view as the result of the momentous event this day commemorated. Faith in this, strongly enforced by our holy religion, should be made a seriously practical principle. In all His dispensations with and towards our race, He regards and uses us as moral agents, having deep responsibilities for the ultimate accomplishment of His purposes. Our land indeed has had its days of darkness and of evil. The present is a day of peculiar solicitude and anxiety, and to many, of individual and domestic bereavement, lamentation, and wo, because of the curse of war. Still we must gratefully acknowledge that "blessings of mercy" much preponderate. We hear, untouched by them, of famine and pestilence awfully scourging other nations. God's gifts of nature are bestowed upon us in kind plenty. And although no political system—and certainly not ours—is without its evils, difficulties, and dangers, there is no nation which enjoys a greater degree of civil prosperity and welfare. Let us not forget that all this is *His* blessing who would thereby win us to the love and service of Himself as the One Only God, our Father and Friend, our Guide and Protector. They who originally procured for us our goodly heritage, were His agents and instruments. When wisdom has directed aright the counsels of our legislators and rulers, it was from above. If we have been spared from the deleterious consequences of evil counsels, it was by His kind interposing providence. When disappointments and misfortunes have marred our joys, it was His parental chastening, sent in wisdom, and designed for good. By all His mercies, and all His judgments, He would press on us the solemn admonition, Know that I am God. Be we ever solicitous duly to heed and profit by the admonition. Him truly to know is everlasting life. The faith which sincerely embraces the revelation He hath made of Himself, the affections which imbibe the imitable excellences of His character, and the holy obedience which gives knowledge of the perfect freedom of His service, comprise the only true sources of happiness and welfare here, and of the pure and eternal joys of heaven.

That such rich blessings may be our individual lot, and their inestimable advantages be secured to our country, we should take good heed lest our freedom degenerate into religious or moral laxity, and thus become a grievous curse. The only efficient security against this is the Gospel; and the divinely appointed way and means—and therefore those on which only we can place reasonable dependence—for the permanent security and full efficiency of the Gospel among us, is the Church, as the same was given to the world by Jesus Christ. Faithful communion with it, diligent and devout engagement in its services, earnest application to the exercises of piety and charity, and cultivation of the holy principles and affections, to which it calls, reverent and humble seeking of the blessings of which God has made its priesthood His instruments and agents, liberal offering of worldly substance, and orderly devotion of services, in aid of the design of its establishment in promoting the great interests of religion and morals—such are the means whereby citizens, legislators, and magistrates, are truly to advance their country's welfare. In return, the sure and certain hope may be cherished, that God, for Christ's sake, will look favorably upon it; make it secure in His protection; pour down upon it the abundance of His blessings; and save it from that withering frown of His displeasure, which will, sooner or later, bring heavy judgments upon the people that fears Him not.

B. T. O.

From the Ecclesiologist.

SCHOOLS.

In nothing has architectural taste shown a more striking improvement than in the Schools erected during the last four years. One constantly meets with buildings, of which, indeed, the details may be faulty enough, but which manifest a grasp of true principles hardly so soon to be expected. We have irregular buildings, arranged externally as used internally, high-pitched roofs, external chimneys, cresting, and the like. All this is very encouraging, and gives us the greater desire of assisting, if it may be, in the revival.

Does any one think that the character of a school is a mere matter of taste? He only shows how little he knows of Ecclesiology. Ecclesiology is the science of Christian Æsthetics; and if æsthetics be of such infinite importance in the service of God, of infinite importance must they also be in fitting children for that service: which is educaton. To say nothing of the physical importance of a well arranged school; its lofty rooms, its clear, but not too dazzling light, its equable temperature; the moral importance of impressing children with the dignity of education, (we use the word in its true, not in its Gower Street sense,) is at least as great. "Anything is good enough for a school," it used to be said. So Lord A. put in a grate that was too old to be used in his porter's lodge. Mrs. B, presented the mistress with a stool discarded from her housekeeper's room. Mr. C. told the carpenter to "knock up" palings out of some disused kennels and hutches in his yard, and so on. Now, if anything be good enough for a school, it is not likely that children will have any very exalted idea of the mental process that goes on within that school. Especially those children who are used to the sight of factories, and see schools built in humble imitation of them, will be apt to look on the operation of education as of somewhat less importance than that of silk-weaving or ribbon-making. Whereas, make a school the prettiest building in the village, next to the church, take a pride in it yourself, and make the children take a pride in it too, give it all the advantages of planting, &c., that may be, and it requires no great stretch of logic on the part of its little tenants to argue that the purpose for which it is erected must be a holy and a beautiful purpose.

There are not wanting instances where this has been done, or is being done; but, unfortunately, with more zeal than knowledge. Take a town known to many of our readers, Brighton. In the parish of Hove, the National Schools are, or were, of the old *high* fashion; situated down a bye-lane, as if education were a thing to be ashamed of, close and fetid. In the parish of Brighton, the Schools are enormous; airy, well-arranged morally, and have cost a large sum of money. Three-fourths of the visitors propably go away, with the impression that they are the best schools they ever saw. Nor was this for want of a good architect. *He* did all he could; but it was for want of pulling down an impossible building, instead of turning it into a "Gothic" one.

And this leads to the remark that all sham ought to be avoided religiously. In building a house, it shows ignorance to employ it: in building a school, it is something worse. The constant habit of looking on one thing made to imitate another, cannot have a good moral effect. *How* bad an effect we believe it to possess, we will not say, lest we should be accused of fancifulnes. All propably will agree with us more or less, in its pernicious tendency.

Now a parish-school, to be what it ought to be must comprise the following buildings: Girls' School, Boys' School, a class-room and a cloak-room to each, master's and mistress's house. The question is, how to groupe these together. If, in addition, an Infants' School be required, (into the *vexata quæstio* of the propriety of such a building we do not enter,) the task becomes more complicated. We need hardly say, that one school over the other is an arragement by no means to be recomended. Each must be on the ground floor, and reach to the roof.

As to class-rooms, it is evident that they must not be included under the same roof as the school: they must be lower projections from it. Here there is a difficulty, if they are at one end, to prevent their looking like little chancels. Moreover we have some doubts whether, where the axis of a higher and lower adjacent roof is the same, the practice of our ancestors (and therefore we may presume, their principles,) did not lead to the employment of an arch as a method of communication between the two, and not a door; and that where a door opened at one end of a roofed building, it led into a lean-to. But a lean-to would not be large enough for a class-room. Therefore we should prefer the axis of the roof of the class-room to be at right angles with that of the school-room; and it might project either from the middle of the latter or (better still) from one end.

It is highly desirable that each school should have a cloak and hat-room; and these may be most appropriately treated as leans-to.

On the internal fittings we have a few words to say. There is no reason why these should not be good in their way. People seem to fancy that, where deal is employed, good workmanship is out of the question. Our ancestors did not think so: witness the door to the Chapter House at York, and that at Sempringham. And those who have not tried, know not how much effect may be given to a deal door, with a square head, by chamfering the lintel,—as also the jambs, about two-thirds of the way down:—then working them off square, with a bead above. We do wish to impress this most strongly on our readers: nothing need be ugly. The commonest utensil may be pretty in its way.

In a school, the master must have a desk. Just as a lettern has its peculiar characteristics, so has a school-desk: the employer sits at it, reads at it, writes at it, keeps papers in it; but that is no reason that it may not be made on the true principle. So the boys must have writing-desks: let them have them; but give them good ones. You need not support a lath-like board on cast-iron legs. Have stone brackets, or chamfered wooden legs, and the thing will be real. "But it will be like nothing ancient." True: who wishes that it should be? It cannot be like that which never existed; if it be like anything ancient, it must be at the expense of imitating something which served a different use. Such archaism is like the classical Puritanism of Castalio, who, in translating the Bible, would not employ a word not used in Cicero, (except where absolute necessity compelled him); and therefore blasphemely employed *Jovis* instead of the Incommunicable Name.

We need not say, on the other hand, that prettyisms, out of place everywhere, are most so in a school; and yet it is the very fault into which school-builders are most apt to fall.

It is plain that a fire-place is needed; let it be external. We are not sorry to have the opportunity of saying a few words on this subject at this time: and our readers may believe us, for we speak from personal and daily experience of both the old and the new systems, It is usual, in buildings professing to be on true principles, to make immense fire-places, because our ancestors had them. They had them, because they wanted them. They were forced to burn logs, as having no coal; and these logs required room to be burnt. Nor was this all. Our ancestors' theory of fires and our own are different. *We* want them to warm the whole room: they cared not a straw about the temperature of the extreme parts, so they could get saturated with heat when close to the fire. Hence the principle of a chimney-corner, where they could bask in the full blaze of a roaring fire, which warmth would last for some time. Their chimneys were not, and could not well be contracted till some height up, and therefore the great body of heat went up them, and little was thrown out into the room. All this is real, but not so well suited to modern habits.

Modern ironmongers are also real: (we are not speaking of their hideous details, but of their principles). They have to deal with a material, namely coals, which will burn in a small space. So they have small fire-places. They wish to throw the heat out into the room: they therefore bring the grate as forward as possible; they prevent loss of heat in the angles, by *Rumfordizing* them; they hinder its escape up the chimney by the use of the Register. If any one will not see this to be just as true a principle as the old, he archaizes.

But modern architects keep up the old form, and try to adapt it to the new principle, and are therefore unreal. They make a large fire-place, in the middle of which they put a grate,—*the space at each side of the grate being absolutely harmful*, in swallowing up heat. They also use the register, which in their hands is an absurdity. What more incongruous than to make a great fire-place, and thus to contract it? It is like the little hole for the kitten, and the great hole for the cat. But there is nothing unreal in making the fire-place as small as may be for burning coals, and then still further contracting the chimney for throwing out heat.

We have said this, to prevent any large old-fashioned fire-places from finding their way into modern school-rooms, which will not the least imitate the old spirit, and will occasion nothing but smoke, dirt, colds, and chilblains.

The last requisite for a school is a bell, which may well be placed in the middle of the boys' school, the rope hanging down into it. At one end, it looks somewhat too much like a campanile. And we need not say that the Cross may surmount every gable.

The treatment of the internal walls will demand a few words. We cannot see why the miserable white plaister which is commonly used should be tolerated. In churches it is tolerable,—on this account, that it aspires to fresco painting, or rich hangings. In school-rooms it does not. We are open to conviction; but at present, we are bound to say, we see no reason why papering might not be used in a school. Papering is but a cheap method of frescoing: too cheap and common-place for a church,—perhaps not so for the handmaid of a church. Of course the pattern ought to be good and real. Anyhow, cheap hangings would be useful on all accounts: to take off the bleak, bare appearance of plaister walls, to deaden sound, and to give warmth in cold weather.

A school fitted as we have described,—with its gable crosses, its crested ridge, its Middle-Pointed windows,—simple and beautiful,—its well-carved internal fittings, its holy pictures, its flower quarries, its roses, jessamines, or Virginian creepers, need not cost more than the erections of the day, and would seem to place education on a Christian footing.

THE CHURCH, TO GO FORWARD.

THE ADDRESS, ON LAYING THE CORNER STONE OF GRACE CHURCH, NEWARK, N. J., BY THE BISHOP OF THE DIOCESE.

It is a hopeful sign, of these eventful times, that the corner stones of public buildings are laid more frequently with an impressive ceremonial. It is an act of religion. It is a recognition of the Godhead. It is an expression of dependence and devotion. It is a turning away from the seen, to the unseen. It is a reaching after the future, in the present. It is an aspiration of the mortal, after immortality. For, in itself, the corner stone is nothing. It is but one of many, that make up the building. There is nothing vitally connected with it. There is nothing essentially dependent upon it. It is the instinctive homage of the heart to Him, Who is the Builder, and the Maker of all things. It is the offering to Him, once for all, of that which is His own. It is the admission, once for all, that nothing can be good, but as it comes from Him. It is the laying hold upon His providence, and making Him responsible, in the dependence of our piety, for that, which He alone can compass or accomplish. As, in some countries, there is a solemn act of blessing on the boats that first go out to fish. Or, as the universal instinct of true piety invokes a blessing on the board, which has been spread with daily bread. Or, as trinal sprinkling of the dust consigns the dead to earth, in the rejoicing hope of a glorious resurrection. The stone we lay to-day, is to our hearts, the house of prayer. We seal it with the signet of our faith in Jesus Christ. We bind it, in its fulness, and its purity, upon the generations that hereafter shall stand up where we now stand. And we invoke upon ourselves, and upon all that shall come after us, the blessings of the Holiest, to prompt the prayer, and bless the word, and crown the sacrament; and make them all acceptable to Him, profitable to us, for edification, and consolation, and salvation, through the purchase of His Son.

i. We lay this Corner Stone in faith. *We lay it in the faith of Jesus Christ and of Him crucified.* We know no other hope. That which He taught the Apostles, we receive, as the one only Gospel. We cling to the old creeds. That which is new, we disregard as unessential, or reject as false. The chain of witnesses, from Stephen, the first Martyr, down to that innumerable host, which bend the knee, when the adorable Saviour's name is said, in the Apostles' Creed, binds us indissolubly with Him. And, in the faith, which they proclaimed for Him, and freely died for, at His call, we lay this Corner Stone.

And *we lay it for the preservation and promulgation of that faith.* We set our seal to it to-day, that it is true. We stand by it, with the unflinching confidence, unremovable stability, of them, who know in Whom they have believed. We hand it over, with this holy house, to our successors, to the remotest generation, as a trust forever. We take their pledge, to-day, all voiceless as they are, and yet unborn, that what they so receive from us, they will so hand unbroken, undiminished, unalloyed, unchanged to their successors. The prayers, we say to-day, will fall as curses on their heads; and God, in heaven, will visit them, if they depart from, or become indifferent to, this Catholic and Apostolic faith. For, for its establishment and promulgation, through the ages all to come, we lay this Corner Stone.

And *we lay it with a humble, and yet bold and constant, faith in God.* We know, that, "except the Lord build the house, their labour is but lost that build it." We know that we have nothing of our own, to offer Him. We know, that "of ourselves, we can do nothing." We, therefore, cast ourselves on His protection, and invoke His blessing, and rely on Him, Who puts the good thought first into the heart, to be with it throughout, and crown it with success, and then accept and take it, as His own, to set His name here, as the God of our salvation,

ii. We lay this Corner Stone in hope. It is, not that which is done here to-day, that draws our feet here, or that fills our hearts. If that were all the comfort or the glory were but small. What we do now, is as the handful, which the sower casts in hope. The glorious harvest is to come, when golden sheaves shall fill his bosom, and the broad threshing floor lie heaped with grain. The God, Who graciously declared, that, while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall never cease, has lavished more exceeding great and precious promises upon His Church. He sends Apostles out to fill the earth, and occupy until He come; and says, "Lo, I am with you alway, even unto the end of the world." He sets His Cross up, stained with bleeding love, and says of it, "I, when I am lifted up from the earth, will draw all men unto Me." These are the promises, on which we rest. Such is the hope, in which this Corner Stone is laid. The hope, that God will bless the service of this day, to every heart that is partaker in it, by its presence here. The hope, that God will carry out, to its completion, the noble venture, which has here been made, for Jesus' sake. The hope, that in its time, the topstone will be brought forth here, with joy and shoutings, crying, "Grace, grace unto it." The hope, that while the world shall last, a people shall be gathered here, to worship as our fathers worshipped, the Trinity in Unity; and, in the preciousness and power of the blessed Gospel of the grace of God, "a people prepared for the Lord."

iii. We lay this Corner Stone in charity. Not the false charity which compliments away the truth of God. Not the false charity which keeps back part of that which Jesus Christ has taught, lest men should take offence. Not the false charity, which cries, "Peace, peace, where there is no peace." But the true charity, twin-born with truth, which, loving "Him that begat, loveth also all them that are begotten of Him;" opens its heart wide, as the world, to care for every soul for which Christ died; open its arms, wide as its heart, to welcome all who come to it in Him; spares nothing of its substance, spares nothing of its effort, spares nothing of its prayers, that God in all things may be glorified, and the Church extended, and the world of sinners saved. That is no charity, which takes upon itself a dispensation from God's Word. That is no charity, which yields the frame and order of his Church; which separates what God has joined together; or which substitutes for His the commandments of men. We take, in all humility, with thankful and adoring hearts, the Gospel in the Church, as, at the first, Apostles set it forth. We hold it, as a sacred and eternal trust. "If Balak would give" us "his house full of silver and gold," we "cannot go beyond the word of the Lord our God, to say less or more." We seek, and we desire, no controversy. With the Apostle, "if it be possible," so far as in us lies, we would "live peaceably with all men." The Gospel of our salvation is a Gospel of peace. The Prince, whom we delight to serve, is the Prince of Peace. The Message, which we delight above all others to proclaim, is that which Angels brought to Bethlehem, from heaven: "Glory be to God on high, and on earth peace; good will to men." God has not left His truth without the means for its defence. If need be, there are hearts, we trust, in our day, as in those before us which are valiant for the truth; and hands, well skilled to wield the weapons by which truth may be defended. But we rather trust in the prevailing panoply of prayer. We count, for our defence and confirmation, rather on offices of love. We open, with glad mind, and will, to all the world of sinners, the gates of peace and hope; and, in Christ's stead, beseech them, "Be ye reconciled to God." Come, for the Saviour died! Come, for the Spirit waits! Come, for the Gospel calls! Come, for there yet is room! Come, for He casts none out.

"Come, freely come, by sin oppress,
On Jesus cast thy weighty load,
In Him thy refuge find, thy rest,
Safe in the mercy of thy God:
Thy God's thy Saviour; glorious word!
O hear, believe, and bless the Lord!"

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June 26—3m

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September 5—yly WILLIAM ASHKETTLE.

LITERARY INTELLIGENCE.
Highly Important Works received by the H. Hudson, from London.

The subscriber has just made large additions to his stock by the above arrival, purchased for him under the most favorable circumstances at auction. He invites all his literary friends, and more especially the Rev. clergy, to call and examine them. In price they will be found lower than the same books have brought at late public library sales in this city, and in general, fifty per cent less than they are sold by other booksellers. There is scarcely any department of Divinity or Theology, Scholastic or modern Philosophy, natural or exact Science, Classics, Belles Letters, History, Biography, general Literature, Law, Medicine, Illustrated Natural History, Numismatics, Botany, Mechanic Arts, and even Alchymy and Necromancy, in which he has not made large, most curious and recherche acquisitions. He openly invites all literary people, quid nuncs, Rabbies, Optmists, Men of Science, Linguists, Legists, Diplomatists, Astrologers and Antiquarians, to pay him a visit; assuring them that in his store is spread a rich literary and intellectual feast. There are still amongst black letter scholars many, who, though they will not publicly acknowledge the fact, are strong believers in Necromancy. He will delight all such by showing them the Astrological Manual of Roger Bacon, which he carried in his breeches pocket for forty years. Vide his life by the learned Montfaucon, quoted by Alban Butler, in his life of St. Thomas Aquinas.

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March 27—tf

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The Spring Term will commence on the 12th of April, at which time Mrs. Wilkins will again be ready to receive a limited number of pupils as boarders. Those parents who may favor her with the care of their children may be assured that every attention will be paid to their happiness as well as to their education. The village of West Farms is healthy, and at the convenient distance of eleven miles from New York, from which place it is rendered easy of access by the Harlem Rail-road and stages from Morrisania.

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St Louis—R P Williams
Nova Scoti
Halifax—Joseph H Graham, bookseller.